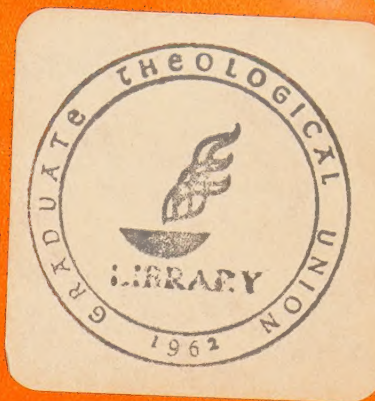


Hail



Renaissance

VOL. III



THE CHINMAYA MOVEMENT



Published in aid of **SANDEEPANY SADHANALAYA**

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CHINMAYA MISSION MOTTO

TO GIVE THE MAXIMUM HAPPINESS
TO THE MAXIMUM NUMBER
FOR THE MAXIMUM TIME
IS OUR RELIGION.

CHINMAYA MISSION PLEDGE

*We stand as one family,
bound to each other with love and respect.
We serve as an army,
courageous and disciplined,
ever ready to fight against
all low tendencies and false values
within and without us.
We live honestly
the noble life of sacrifice and service,
producing more than what we consume,
and giving more than what we take.
We seek the Lord's grace,
to keep us on the path of virtue,
courage and wisdom.
May Thy grace and blessings
flow through us
to the world around us.
We believe that the service of our country
is the service of the Lord of Lords,
and devotion to the people
is the devotion to the Supreme Self.
We know our responsibilities;
give us the ability and courage to fulfil them.*

Om Tat Sat

CODE OF CONDUCT FOR MISSION MEMBERS

1. By thought, word and deed, every member of the Chinmaya Mission should try to live upto and fulfil the motto as well as the pledge of the Mission.
2. He should spare time daily to do meditation and scripture study.
3. Once a week, on any convenient day, he must offer worship at a nearby temple with the members of his family.
4. He should discover a life of harmony first at home. It is expected of him that he does not, on any account, create any domestic unhappiness.
5. If there are children at home, he will have at least once a week a Satsang at home consisting mainly of members of the family wherein reading of Itihasas, like Ramayana and Mahabharata or Puranas like Bhagavatha, in a language the children know, would form an important part.
6. When he meets another Mission member, he greets him with "Hari: Om".
7. Daily offering of pranams to the elders in the house by the younger ones should be followed and inculcated by the Mission members.

—o—

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INVOCATION

ॐ सह नावतु । सह नौ भुनक्तु ।
सह वीर्यं करवावहै । तेजस्वि नावधी तमस्तु । मा विद्विषावहै ।
ॐ शान्तिः.... शान्तिः.... शान्तिः !

Om...May He protect us both. May He cause
us both to enjoy. May we both exert together. May
our study become brilliant. May we not hate each
other.

Om . . . Peace . . . Peace . . . Peace !

गुरुर्ब्रह्मा गुरुर्विष्णुर्गुरुर्देवो महेश्वरः
गुरुरेव परं ब्रह्म तस्मै श्रीगुरवे नमः

Salutation to that noble Teacher who
is Brahma, Vishnu and Lord Parameshwara;
and who is verily the Supreme Brahman.

ॐ असतो मा सद्गमय
तमसो मा ज्योतिर्गमय
मृत्योर्मा अमृतं गमय

Om...Lead (us) from untruth to Truth,
from darkness to Light, from death to im-
mortality.

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HAIL RENAISSANCE—III

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GURUDEV'S MESSAGE

It was a great joy to hear that Chinmaya Mission, Bombay is organizing a Yagna in the last week of November for 14 days. I am sure the Chinmaya Mission can now feel proud that we have enough workers capable of conducting 'open-air universities' (Yagnas), efficiently and effectively to serve the spiritual needs of the community. I am dreaming of a day when all our mission members would be able to present Hinduism and its spiritual culture to the world with full ease and great eloquence.

The glory of a Master is not in his capacity to organise an institution, or to pile up brick buildings. These programmes can certainly be undertaken by any worldly person, or persons, who have the means and the inclination. To improve man, to uplift the society in their moral stature, to give courage to face their sorrows, discover balance in their joys and help them find love for all in their hearts, is an act of Grace from Jagadeeswara Himself, gushing through the Master's equipment. Transmutation of individuals into greater beauty, both within and without, is the silent alchemy that is expected out of every spiritual worker. Members of the Chinmaya Mission can justifiably be proud of themselves.

Swami Dayananda can now shoulder our Sandeepany Sadhanalaya, the seminary, and guide the mission activities efficiently and with grace. Partha has proved that he can hold his audience spellbound, and he will soon learn to become a spiritual presence when he gets a little more tuned within. Haridas in Bangalore has walked out of his shell of self-consciousness and the consequent mental preoccupations in him. Purushottam is growing in his expressions to sing the song that he has heard within. Radhakrishnan has hatched out of his egg; recently he has done his virgin attempt at Kanpur very satisfactorily. Govindankutty is doing a great job in Kerala. Brahmacharini Sarada has surprised us all with a sudden explosion into dynamic activity in the spiritual fields, especially in Andhra Desa.

Among the ordinary Sevaks and Sevikas, the garden is growing so full of blooms that I cannot, within this short message, mention all of them. Jai Jai Jagadeeswara!

The new programme of holding National Yagnas with its spiritual-camp-scheme has proved a blessing not only as a purely religious retreat, but also as a theater to train workers from all parts of the country to know each other and grow in their mutual respect and love.

During this Bombay Yagna I am thrilled to hear that the Mission is releasing a new volume, Hail Renaissance Vol. III. It is most appropriate. It indeed records the great strides that we have made during the last 20 years, progress undreamt of, and expansion never imagined possible, in our times. The volume screams aloud the splendour of disciplined work by thousands of our workers all over the country... today even all around the world. All these cannot be just because of a Swami. You have put your shoulders in lifting yourself and hence this incandescent glory.

I dare not imagine what would be your sum-total contribution by the time you come to publish Hail Renaissance Vol. IV: when I may or may not be with you all—but you can then surely feel a larger fulfilment and a greater sense of achievement.

Chinmayananda

SWAMI DAYANANDA'S MESSAGE

To trace the birth and growth of the Chinmaya Movement is indeed to evaluate the birth and growth of the seeker (Jignaasu) in me, for I have grown with it even from its inception.

If I am of any worth, it is due not only to my listening closely to the talks of Sri Swamiji, but also my active participation to the extent I could in this growing Movement. It gave me the field and the warmth necessary for me to shape and grow myself as I am now.

Like me there must be thousands of people who would shudder to think of their lot without their association with Sri Swamiji and this Movement. Being a product of this spontaneous Movement, happened to be called the Chinmaya Mission, I can say with a sense of authority that this Movement is a blessing to all those who cared to come under its warm and vast fold. Personally what I have contributed to this Movement may be very negligible, but then what I have taken from it is disproportionately huge.

I am more than convinced that the Chinmaya Movement is a universal blessing. A Sankara in the modern age would not have organised and led a Movement in a different way. For, such a Movement cannot damage the Word even though it can give an accent familiar to the age. While the eternal Word of the Geeta and the Upanishads is the content of this world-wide Movement, the emphasis and the mode of presentation thereof gives relevance to the very birth and the spread of this Movement. This is the uniqueness I have been seeing so long in this Movement whenever my comparing mind weighed it with the other contemporary Movements.

All our Acharyas never created cults centred on them, for the message they received was owed by them to their respective teachers. All personal philosophies were dealt with by the Acharyas while commenting upon the scriptures as topics to be discussed for final dismissal. It is in this light that I look upon our Movement as something that has the stamp of eternity of Truth, playing a role needed by the time and the people. I feel, therefore, blessed that I am also in it doing what little I can.

MESSAGES

"It is with profound joy that thine Abhedha learns about the most laudable attempt of bringing out a book entitled 'Hail Renaissance', narrating the story of our beloved Swamiji's selfless work for our sacred religion and our ancient scriptures, both in India and abroad. His dynamic approach, in all matters spiritual, has served to awaken the dormant devotional instinct, latent in each and every one of us in varying degrees.

"By his active and dedicated service during the last twenty-five years, he has become a household name in India. The Sandeepany and the various Chinmaya Mission Centres are standing monuments of his creative genius in the field of Dharma. He cares for the spiritual welfare of all. Even children of nursery age have not escaped his attention.

"Abhedha joins with you all in praying to Radha-krishna Yugala Moorthi to bless Swami Chinmayanandaji Maharaj with Long Life. Love! Happiness!! Peace!!!"

**H.H. Maha Prabhu Abhedananda
Guru Maharaj, Trivandrum.**

"I am glad to learn that your esteemed Institution is bringing out a Souvenir on the glorious renaissance ushered in by His Holiness Sri Swami Chinmayanandaji Maharaj. Nothing could be more appropriate than to perpetuate the sublime spiritual values of life which get periodically accentuated by sages and saints through the passage of time in the history of the world. Sri Swami Chinmayanandaji Maharaj has been one of those spirited and indefatigable knight-errants of divinity in recent times, and the stupendous work he has turned out in the fields of spirituality, culture and education will always be remembered by every seeker of Truth. My prayers to the Almighty for the brilliant success of the great mission."

**H.H. Swami Krishnananda
Divine Life Society
Rishikesh.**

"The problems of advanced countries have shown us how difficult it is to get happiness only through material well-being. There is more and more expectation from India that it will provide an answer to the spiritual poverty of the economically rich countries. It is all the more necessary that while we ourselves are advancing towards better material prosperity, we should not lose sight of our own traditions and spiritual values which have sustained us all these years. I am, therefore, glad to know of the work being done by Swami Chinmayananda. I wish him all success."

**Shri Jagjivan Ram
Minister of Defence.**

"The work done by H.H. Swami Chinmayananda for the past 20 years in India and abroad to rouse the spiritual conscience inherent in man is highly praiseworthy. The Chinmaya Mission Centres all over the country stimulate great interest among the educated public in the study of the Hindu scriptures and Dharma. The centres have organised regular study, Satsang and Bhajan Groups in most cities and towns in the country. Young children are taught ethical values through Puranic stories and ways of worship with traditional hymns and bhajans in praise of the Lord.

"The Mission Centres all over the country also conduct social work and take up projects in the fields of education, medical services, etc.

"Recently I spent a few days at the Gurukula, 'Sandeepany Sadhanalaya', in Bombay and was much thrilled with the activity, religious devotion and interest shown by all the residents. May the Supreme Lord bless Sri Swamiji and his noble work with success and glory. Hail Renaissance!"

**Swami Rama Theertha
Madras.**

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"It is a matter for joy that you are bringing out an illustrated volume on Sri Swami Chinmayananda's work in India and abroad. At a time when the intelligentsia of this land were in the grip of Western civilization, Sri Swamiji's work has helped to create in them deep regard for Indian tradition and turn their minds toward lasting spiritual values. His services in this direction are immense. May your effort be crowned with success!"

**Swami Vimalananda,
Vyasasram, Chittoor, A.P.**

"Swami Chinmayananda's Mission is doing great work of renaissance to educate the public in the study of our scriptures to know our Dharma. Gurukulas have been started to teach Sanskrit and Vedanta Sastra. All this will surely go a long way in spreading our Dharma and Culture in the country. His Holiness blesses successful publication of the book 'Hail Renaissance' and that it may get wide circulation and impart Vedic Gnana. I am to convey His Holiness' Narayana Smarana Poorvaka Blessings to you with Mantra-kshathas and Sri Sarada-Sri Chandramouleeswara Prasadas."

**Private Secretary to His Holiness
Jagadguru Mahaswamigalavaru of
Sringeri Mutt-Sarada Peetham,
Sringeri.**

"The Chinmaya Mission under the dynamic missionary zeal of H.H. Swami Chinmayananda has been successful in having the philosophy of our country and the great teachings of the dedicated souls brought home to people who have taken life as an easy programme with a feeling that nothing much need be done. Even a casual attendance at one of the pravachanas of either Swami Chinmayananda or Swami Dayananda will enable the participants to have a new outlook on the philosophy of life. I still remember my participation at one such pravachana. I am sure the volume will be a source of great inspiration."

**Dr. T. M. A. Pai, President,
Academy of General Education,
Manipal.**

"We are glad to know that you are bringing out a book on Swami Chinmayanandaji's work, which he has been doing for the last many years... Beloved Papa's blessings be ever upon you all for eternal happiness."

**Mother Krishnabai,
Anandashram,
Kanhagad, Kerala.**

"We wish the Chinmaya Mission every success in the great work which it is doing. May the Grace of Sri Ramana Maharshi be ever upon one and all of us! With our warm regards and Prasad from the sacred shrine of Sri Maharshi."

**Sri T. N. Venkataraman,
President, Sri Ramanasramam,
Tiruvannamalai.**

"The activities of the Chinmaya Mission caters to the young as well as the old. In fact it serves the community at all levels. The Balaviharas dotted throughout India work wonderfully well. It is a sight for Gods to see the tiny tots sing the bhajans and other traditional hymns in praise of the Lord. One of the Mission's monthly journals, BAL VIHAR, exclusively devoted to the kids, is doing yeoman service."

"Study groups located in numerous cities and towns create keen interest among the educated public for the study of our scriptures, sat-sangs and bhajans."

"And at Powai the Mission is training a cadre of young men for a spiritual career under modern conditions."

"I have no doubt that with the grace of God, Swami Chinmayanandaji will, by his innumerable marathon of Geeta Yagnas, outstanding commentaries on the Geeta and Upanishads, and by the training of spiritual workers, help the dawn of another golden era in the spiritual history of Mother India and spread the message of Dharma across the oceans in the manner of the great Swami Vivekananda."

**—S. Ramakrishnan, Executive Secretary,
Bharatiya Vidya Bhavan, Bombay.**

AVENUE OF SERVICE

Shri Ram Batra, Secretary, CCMT, Bombay

I have had the privilege of intimate association with Revered Gurudev and Swami Dayanandji, as well as numerous Mission workers throughout India, over the past 12 years, and of sharing with them the thrills and toils, pleasures and pains entailed in the growth of the Chinmaya Family chronicled in this volume. The Chinmaya Family now embraces not only most cities and towns of India, but also many centres around the world.

Revered Gurudev is an apostle of Karma Yoga as expounded in the Geeta, a supreme example of a selfless, tireless and creative worker. He has a knack of spotting and tapping the potential in hundreds of active workers for the steady growth of the Chinmaya Movement, in India and abroad. And he elicits their best in the noble cause.

My association with the Chinmaya Movement has been of immense benefit in my own personal maturity, and I am grateful to Revered Gurudev for giving me an opportunity to render whatever service I could. I have looked upon it, along with numerous others, as an avenue of service to my fellow men, because there is no better gift than the gift of spiritual knowledge.

I have had occasion to question Revered Gurudev's ambitious projects, but as events have unfolded, I have been humbled by the visible signs of the Divine Hand in their fulfilment—be it the Bangalore Hospital, the Bombay Diagnostic Centre, or the Jagadeeswara Temple at Powai.

A recent example of an ambitious project is the placement of copies of the Holy Geeta in individual rooms of all major hotels in India for the benefit of tourists, foreign as well as Indian. It is now being implemented despite seemingly impossible costs, thanks to the generosity of noble-hearted souls who were convinced of its rationale.

Sandeepany Sadhanalaya

The Sandeepany Sadhanalaya is another ambitious project, to train full-time Mission workers. Not all readers may be aware of the impressive contribution

that the first batch of trainees is making for the spread of the Chinmaya Movement—notably Brahmachari Purushottam Chaitanya in Maharashtra and Madhya Pradesh, Brahmachari Haridas in Bangalore and Mysore State, Brahmacharini Sarada in Andhra Pradesh, Brahmachari Radhakrishnan in Delhi and U.P., and Brahmachari Govindan Kutty in Kerala.

In another year or so, the second batch of more than 50 Brahmacharis now under training at the Sandeepany Sadhanalaya will fan out across India, and I am confident they will in time carry the Chinmaya message even to remote towns and villages.

An outstanding example of Mission work is at Anantapur, in Andhra Pradesh, where a band of young workers, under the inspiring leadership of Secretary P. K. Sethumadhavan, is engaged in numerous projects, including two major housing colonies for the poor and lower-income groups.

Bal Vihar Magazine

Revered Gurudev has always felt that a child is "wax to receive and marble to retain", and hence their education on the right lines should begin at an early age. That is why he has blessed the formation of Chinmaya Nursery Schools and Vidyalayas by several Mission Centres, in addition to the Bala Vihars, and started under his personal guidance 'Bal Vihar', a monthly magazine in English carrying varied features of interest to school-going children, five years ago.

The universal appeal of India's ancient culture, so ably propagated by Revered Gurudev, is evident from the spread of the Chinmaya Family in many foreign lands, including several Arab countries.

This volume is published in aid of the Sandeepany Sadhanalaya, and I am hopeful that the response from the public will enable us to fulfil Revered Gurudev's dream of making it a permanent centre to impart spiritual knowledge to scholars from throughout India as well as abroad—and enable the student-scholars to concentrate fully on their spiritual pursuit by providing them free board and lodging, clothing, books and medical aid.

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"TUBE LIGHT NEEDS RASHMI CHOKE"

This is not a time, however, for complacency on the part of Mission members and active workers. While our achievements, as reported in this volume, have been many, the task before us is immense. Let us remember that the first duty of a Mission member is to ensure his own personal spiritual growth by Swadhyaya and the practice of the maxims enumerated by Revered Gurudev in the Mission Pledge and the Code of Conduct.

Let us all live our lives in such a way as to set an example to others, members as well as non-members, in right conduct and right living. And let us contribute to the growth of the movement by sharing our spiritual knowledge with others to the extent we can, in Study Groups and elsewhere. Nothing worthwhile is achieved without the necessary effort.

An easy step to spread the message of the Chinmaya Mission is to request our friends to buy

some of the numerous books by Revered Gurudev and to subscribe to Mission publications—*Tapovan Prasad* and *Bal Vihar*—and wherever possible to send them gift subscriptions. There is no better gift, on birthdays or festive occasions, than the gift of knowledge through these publications.

We also have an on-going programme of publishing Revered Gurudev's books in regional languages. Several donors have made special donations for translation and publication of the Swamiji's books in different regional languages in memory of their beloved ones.

Revered Gurudev's unceasing toil for the spiritual renaissance of India is obvious. Let us search our hearts and do our best to lighten his burden in the noble mission of taking the spiritual wisdom of India to the doorstep of every educated Indian. Hail Renaissance!

Religion

"Religion only asks us to live in knowledge—in discriminate understanding of things and beings and the correct values of life. There is a lot of difference between facing a situation with the nerve-shattering befooling spectacles of I-ness and My-ness, and facing it in utter dedication to God's will. When attachment oversteps its limits there is a danger of pain at every moment. Religion only wants us to understand ourselves, the world around us and so the correct relationship between ourselves and the world."

Secret of Right Action

"The most intelligent thing is to Act as the occasion demands, always truthfully, honestly, straight-forwardly, without ego, vanity or boastfulness. Meekly, as the servant of the Great Master, act. Act because we are His servants, and the action is only in the accomplishment of His plans. The greater our surrender unto His will, the greater our intensity of devotion for Him, the more constant our mental remembrance of Him, the surer we shall be acting parallel to His will. And His will ever works itself out to a success."

—Swami Chinmayananda

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THE CHINMAYA MOVEMENT

At her source the mighty Ganges is but a stream. As she surges forward, covering hundreds of miles, blessing millions of people, she gathers to herself a magnitude navigable even by ships.

The Chinmaya Movement compares well with this Sacred River. Its source was just an idea in the mind of an inspired man, and when it came out into action to bless the world, it was but a frail stream. But as years rolled by, it gained a magnitude that this chronicler finds it too vast, varied and deep to unfold in words within the scope of a few pages.

His Holiness Swami Chinmayananda wrote of the genesis of this movement in 1956:

"It was an afternoon dream that has taken me to more than 100 cities in India and to address upto now about 50,000 devotees in the twenty-five Gyana Yagnas. I was then in Gangotri serving and living with my Gurudev, Sri Swami Thapovanji Maharaj.

"After the direct study of the Upanishads, in the summer of 1951, when I was joyously living the life of Sree Sad-Guru-Seva in the sacred Gangotri, this Yagna-idea dawned on me, all of a sudden. In the chill days in Gangotri, we used to sit out in the sun and discuss 'Vedanta' in a 'corner of peace' embraced on its three sides by Mother Bhageerathi — and we called it 'Faquistan'.

"There, the elderly Mahatmas among themselves discussed Sankara and asserted vehemently upon some conclusion or other, often without much logical argument. And it was almost out of court to interrupt the divine prattler even if it be to enquire the logic of his deductions. I used to get often snubbed by them as 'one who will never understand Vedanta.'

"These daily Satsangs gave me a peep into what these Mahatmas are doling out in the cities, and how much their words must be affecting, adversely no doubt, the educated class. I was terribly disappointed. Slowly I left them for my own personal reflections and meditations.

"Once when I was thus quietly composed and extremely pleased with the cool waves of joy within myself, it suddenly struck me that none can argue against the Immortal Truth that 'man is essentially a God'. Looking into the roaring Mother Ganga, I shivered, 'Can I do it? Can I face the educated and bring to their faithless heart a ray at least of under-

standing of what our wondrous culture stands for?'

"Mother Ganga in her incessant hurry seemed to tell me, 'Son, don't you see Me. Born here in the Himalayas, I rush down to the plains taking with me both life and nourishment. Fulfilment of any possession is in sharing it with others.' I decided. I was encouraged. I felt reinforced. The urge became irresistible.

"Now I must face the impediments!"

"Mighty Call"

Thus, what was a "vague mental suggestion" became in time an "irrepressible, mighty call", distinct and beckoning. In May 1951, Sri Swamiji left the heights of Gangotri to come to the plains where the teeming millions of Hindus live. He wandered from place to place and at last reached Poona, a city near Bombay, to conduct a series of lectures on the Upanishads for a period of a hundred days.

Without any material support and with no men behind him, he himself with the help of a young gentleman from Madras working in an aided primary school, organised the first Yagna in Poona in a temple dedicated to Lord Ganapati, for he could not find out a hall free of charge. Perhaps this was a great blessing. Any beginning should enjoy, after all, the grace of the Lord of all Impediments.

The attendance in the beginning was of course very thin; it was just 18 persons, young and old. He was happy that there were 18 persons to listen to the ancient wisdom of the Rishis.

Converging Point

As even Mother Ganga gathers to herself for every mile's flow a new dimension, Sri Swamiji found himself to be the converging point of all those who have appreciated even a trace of spiritual urge in their hearts. By the time he concluded the first Yagna, the news had spread even to cities like Madras, and this chronicler remembers well being told by his friend that there was a Yagna conducted by a Swami in Poona, that the talks were in English, attended by a few hundreds of people, that the Swami was a great teacher.

As the years rolled by, he evolved a very effective line of unfolding the Scriptures even in such a short period as a week or ten days.

Any movement started as a reaction to any given external condition should be momentary, for the cause of the movement itself is subject to constant change. But if a movement is born of love and wisdom, it enjoys the stamp of eternity. The name of the movement may change, but the content thereof will continue to elude the long and short hands of Time.

The Chinmaya Movement was born out of love and rooted in the wisdom of Truth, and therefore it is but a beautiful phase of the river of knowledge flowing in this country from a time for which we have no records of history. Perhaps it is as beginningless as Truth.

Impact

The impact of the Chinmaya Movement upon society is too glaring for any discerning man in India to miss. Some 20 years before, if you take the columns "Today's Engagements" of the Indian newspapers, you will find no item on religion and much less of any spiritual value. Now you take any newspaper, either the 'Hindu' of Madras or the 'Patrika' of Calcutta, and you will find a number of items mentioning about talks on the Ramayana, Geeta, Upanishads, and so on.

When Swamiji came on the scene, it was considered a sacrilege to talk on the Upanishads in English, and that too to an open audience. In fact at Madras he had met with some kind of resistance in the beginning from the quarters of orthodoxy, but then they found that they could not stop his progress, and therefore they could not but accept and appreciate the movement.

Whether other religious and spiritual organisations accept this fact, the chronicler is sure that every one of them gained a new spurt and a shot in the arm because of the advent of the Chinmaya Yagnas. Books that were never sold for years, like commentaries on the Upanishads, etc., got exhausted, and the prayer halls that were empty for years had to be enlarged because of the crowds visiting them.

The spiritual heads felt that their taken-for-granted devotees slipped away from their hands to work for the new movement. Therefore they too began working for the cause of Dharma, and thereby there is a renaissance, real and deep, in the educated classes of Indian community. Perhaps now every educated Indian has heard of the Chinmaya Yagnas, if he has not attended one of them.

Literature

The booklets that Sri Swamiji has freely distributed

run to some millions in this country alone. And the money that has been paid for printing the Swamiji's numerous books should be an astronomical figure. Today there are a number of monthly bulletins published by individual Chinmaya Mission centres, besides the official monthlies *Tapovan Prasad* and *Bal Vihar*.

A prolific writer, Sri Swamiji has so far produced as many as thirty books, many of them commentaries on the spiritual texts of India. Besides the voluminous commentary on the Geeta, his books on the Upanishads are equally elaborate and lucid. The leaflets and booklets issued so far in the Chinmaya Movement if piled up should make a huge hillock. The Souvenirs published on the occasions of the hundreds of Yagnas conducted in India and elsewhere speak of the magnitude of the movement.

The participation of the Chinmaya Mission in other contemporary movements as well as national projects is too well-known to need special mention here.

Eloquent Monuments

The Sandeepany Sadhanalaya and the huge Jagadeeswara Temple at Powai, suburb of Bombay, are eloquent monuments of the 23 years of constant, inspired work of Sri Swamiji. Of course he has created a band of workers wherever he went who would do anything for the cause, but then he has been the common inspirer of all of them, even as Gandhiji was for the national freedom movement.

His Holiness Swami Chinmayananda is a person whom Indian history should proudly own to have a shining chapter of cultural and spiritual revival of Hindu society. At the time of national need, whether it is war or famine, the Chinmaya Movement has always come forward to lend its broad shoulders for the national cause.

Bond of Identity

Among the members who have enjoyed the privilege of serving this movement spread all the world over, there is such a bond of identity that only a spiritual movement like this can hope to achieve. All enjoy a common devotion. All have a common goal. All know the common Truth that binds them, holds them together, like even a golden thread the many beads of varied colours and distinct values. The languages, the colours, the nationalities, all, all sink to resolve in the discovery of the One that is taught by the Chinmaya Movement.

Cults we have many. They serve a small community in a small way for a limited purpose. Often they create silent friction if not open fight. But the Chinmaya Movement being founded on the common spiritual values of man, it does not form into a cult. The very name Chinmaya is a word that resolves differences. The word 'Chinmaya' means 'knowledge absolute', in which all differences disappear. For, it is ignorance that divides, while knowledge unites.

This is an ancient message of India which Sri Swamiji has carried more effectively in its pristine purity than any one else in the recent past to the various countries of the world besides India. He has the distinction of conducting Geeta Yagnas even in Arab countries. Indian monks have gone before to address the peoples of the world, of different countries, but often they all spoke more of what they wanted of, than what is Indian wisdom.

One may not believe it, but then Sri Swamiji has successfully conducted Geeta Gyana Yagnas in the East, West, and the Middle East, even as he did for Indians in India. Most of his listeners were given to different faiths and pursuits, but then they all found that the message of the Rishis has an innate charm that touches the soul, which has no colour, which has a content of beauty and eternity.

March of the Movement

Today there are Chinmaya Mission Centres in the following cities and towns :

Bombay	Baroda
Poona	Calcutta
Nagpur	Jamshedpur
Akola	Rourkela
Amravati	Ranchi
Aurangabad	Bokaro Steel City
Sangli	Bangalore
Bhopal	Mysore
New Delhi	Hubli
Kanpur	Dharwar
Allahabad	Mangalore
Hardwar	Guntur
Ahmedabad	Visakhapatnam
Surat	Pakala
Nadiad	Kurnool

Adoni
Udaipur
Vijayawada
Alampur
Hyderabad
Secunderabad
Tirupati
Hindupur
Madurai
Tiruchirappalli
Tirunelveli
Trichur
Ernakulam
Trivandrum
Cannanore
Cherukunnu
Irrikur
Chirakkal
Kasaragode
Manjeshwar
Payyannur
Paravanadka
Naduvil
Vyttila
Chembakkulam
Moncompu
Ambalapuzah
Poonjar
Punnappara
Thuravaoor
Thiruvampady
Cuddappah
Chittoor
Anantapur
Nandyal

Abroad :

Colombo
Singapore
Kuwait
Hawaii
Jakarta

Madras
Rajapalayam
Thuvariman
Thanjavur
Coimbatore
Coonoor
Samayanallur
Palayamkottai
Thenkarai (Periakulam)
Alwaye
Calicut
Tellicherry
Alakode
Taliparamba
Kollengode
Palghat
Cranganore
Edathara
Chittoor
Puthuppariyaram
Koduvally
Chathamangalam
Mokkam
Tirur
Pattanakadu
Shertallay
Nedumudy
Koodali
Talap
Thiruvengad
Kalliad
Chottanikkara
Tattamangalam
Kunnamangalam

Kuala Lumpur
Bahrain
San Francisco
Boston (Mass.)
Napa, California

SANDEEPANY SADHANALAYA

The Sandeepany Sadhanalaya, run under the auspices of the Tara Cultural Trust, was founded by Sri Swamiji to train dedicated workers to spread the spiritual message of India far and wide. It is a unique institution in this country.

Situated on the outskirts of Bombay, on the side of Powai Lake in a seven-acre verdurous site, the Sadhanalaya is an ancient Gurukula in a modern set-up. With an imposing temple (photo published elsewhere) on a small hillock on the site—dedicated to Jagadeeswara—the Sadhanalaya enjoys the divine grace of the Lord.

In its first course of training, the Sadhanalaya had turned out about 10 workers of whom a band of five is already in the field working for the spread of spiritual culture among the people.

Now in a crash programme of training, there are as many as 65 students, about 10 of whom are foreigners. Started on 14th September 1972, this course will last for more than two years, during which period it is hoped that the students will be able to gain the required spiritual unfoldment and scriptural wisdom.

Sri Swamiji gave the students a flying start by teaching them one of the most comprehensive spiritual texts of India, the Vivekachoodamani, during his two-month stay at the Sadhanalaya early this year.

The syllabus consists of the eight main Upanishads and portions of Brihadaranya and Chandogya, the whole Bhagavad Geeta and other scriptural texts like Panchadasi, Tatwabodha, Atmabodha, Upadesa Saram, etc. and the first four main Sutras of Brahmasutra with the Bhashya of Sankara.

Besides these, they are also initiated into a life of contemplation. The first two volumes of Bhandarkar's Sanskrit grammar are also being taught to the students. Classes in homeopathy and talks by competent authorities on certain cultural aspects are also arranged.

More than all these, it is the way of life that they enjoy in the Gurukula which will make them what we expect them to be.

In October-November 1973, the students spent six weeks in Rishikesh, renowned spiritual centre, along with the Acharya affording them a new practical experience along with scriptural education.

The students are provided boarding, lodging, books, medical aid, even clothes—all free. After the training, the willing and chosen Brahmacharis will be given work under the auspices of the Chinmaya Mission in a given area. The foreign students are also expected to go to their respective countries and carry on

the work of the Chinmaya Mission, which is to spread the message of spiritual wisdom.

The Tara Cultural Trust has no permanent endowment to fall back upon for conducting this course or similar courses in the future, which involves a huge expenditure month after month. Therefore it has been decided to establish an endowment whose proceeds will take care of the expenses involved in conducting this ideal institution. It is expected that the people who appreciate the cause will come forward with liberal donations to achieve the desired endowment fund. (Donations to the Tara Cultural Trust are exempt from income tax.)

It is the Swamiji's desire that Sandeepany Sadhanalaya should become a permanent centre conducting regular courses for spiritual aspirants from all over the world.

CHINMAYA NURSERY AND ELEMENTARY SCHOOLS

Many Chinmaya Mission centres all over the country are running nursery as well as elementary schools on the most modern lines of education. Guided by Miss Sulochana Menon, who has undergone a thorough training in nursery education in the United States, these schools, besides imparting the best of nursery and elementary education, provide an Indian cultural atmosphere for sowing the seeds of cultural and spiritual unfoldment in the children.

Well-equipped as they are, these schools have now become very popular and branches are being opened in the same city to meet demand from the parents. There are at present two such schools each in Bombay and Madras, and one each at Rajapalayam, Coimbatore, Trivandrum, Ernakulam, Kollengode, Calicut, Mangalore, Kasargode, Mysore, Kurnool, Secunderabad Adoni, Hubli, Hindupur, Anantapur, Nandyal and Bellary. Other centres like Delhi, Calcutta, Hyderabad, Poona, Nagpur, Trichy, Madurai, Tinnevely, Tanjore, Bangalore and Tellichery are planning to start similar schools.

In these nursery schools, in the evenings, the centres have started what is known as Kalamandirs, wherein the children are trained in the fine arts—such as different schools of music, dance, painting, tabla, etc.

In Bombay, at the Kalamandir, run by Mrs. Asha Chanrai, a number of students enjoy the benefit of the classes in music, and other fine arts. This is a boon to the parents, for many of them cannot afford to get the services of a music or dance teacher to come to their homes to train their children. Here in the Kalamandir they pay a very nominal fee and get the benefit of the discipline from the best of teachers in the field.

CHINMAYA STUDY GROUPS

The backbone of the Chinmaya Mission is in the members attending the Study Groups organised by the mission centres. Sri Swamiji has evolved a Study Scheme, appearing elsewhere, following which one can gain a clear insight of the Scriptures, which is an insight of one's Self as well. The scheme is so graded that even a novice who has no background of Scriptures and spiritual pursuits can, without being awed, pursue the studies with a sense of consistent gain.

Each Study Group consists of about 10 members, male and female, headed by a group Sevak. The allotted portion of the study for the week is read by each member during the days of the week and he comes prepared to attend the weekly session with questions to ask and ideas to share. Even though in the beginning the members find themselves tongue-tied, as they progress in the studies, each member begins to contribute his share in the proper understanding of the Scriptures.

For any project work of the Mission, these members volunteer their services in whichever way they can. They have among themselves a sense of belonging.

In Bombay alone there are as many as 70 Study Groups in 10 sectors.

SATSANG GROUPS

The Study Groups help the educated who have undergone certain intellectual discipline. But there are a number of other people highly devoted to the cause and the pursuit, for whose benefit the Mission Centres hold weekly Satsangs. Besides reading of Puranas, the Satsang Group members participate in Bhajans, kirtans, chants and dhyana. In a simple form, the attendees of Satsangs are also initiated into the beauties of the Geeta and the Upanishads.

BHAJAN GROUPS

Some of the Mission Centres have organised Bhajan Groups consisting of such members of the Mission as can render songs, play the tabla, etc. Besides singing in the monthly Mission meetings, these groups hold kirtan sessions in temples and public places which are attended by hundreds of local residents. Some popular groups have even undertaken countrywide tours giving performances at different places.

DEVI GROUPS

Devi Groups are again weekly meetings on the same basis as the Study/Satsang groups, except that they are meant solely for

ladies. Devi groups enable the lady members to express themselves freely and boldly.

TAPE LIBRARY

The Chinmaya Mission maintains a Tape Library consisting of recorded talks of Sri Swamiji on different textbooks taken in various Yagnasalas. These tapes are used for Swara Yagnas by the Mission centres. Arrangements for retaping these tapes are also available at a nominal fee. This facility has been availed of by numerous aspirants in India as well as abroad. Interested persons may contact the Librarian, Tape Library, Sandeepany Sadhanalaya, Powai, Bombay-72. *(for list see p.-11)*

RECORDS

L.P. records on "Bhaja Govindam" and three 45 r.p.m. records titled "Act Today", "Faith That Revives" and "Laugh Away" are available for sale. Also planned are a series of four records on "Meditation" and an album of 16 L.P. records on the Bhagavad Geeta.

HOLY GEETA

The Central Chinmaya Mission Trust has published the Bhagavad Geeta with the exhaustive commentary of Sri Swamiji in one volume (nearly 1,200 pages) in featherweight paper for the benefit of aspirants in India as well as abroad. This volume is being made available for the benefit of tourists by keeping copies in individual rooms of all major hotels in India.

GEETA OFFICE

A series of talks originally prepared for broadcast over All-India Radio by Sri Swamiji are now being released as a series in as many as 200 newspapers published from all over the country. To look after this work the Mission has opened a separate office at the Sandeepany Sadhanalaya called "The Geeta Office."

CHINMAYA LESSON COURSE

The Chinmaya Mission conducts a postal tuition course on the fundamentals of Vedanta designed by Sri Swamiji for the benefit of overseas aspirants. Called the "Chinmaya Lesson Course", this postal tuition undertakes to instruct the student periodically and watches his progress through correspondence. Comprising

24 lessons despatched fortnightly, the course maintains a constant contact with the student through questionnaires sent periodically.

At the completion of the Lesson Course, the student is further given a programme of study and practice for self unfoldment.

The benefit of this course has reached as many as 5,000 students, most of them being foreigners. Some of the opinions and reactions to this course are given in this volume under the title "Lesson Course".

The Lesson Course facility has since been extended to spiritual aspirants in India as well.*

CHINMAYA HOSPITAL, BANGALORE

What was started as a charitable clinic for the residents of a slum area in Bangalore has now become a full-fledged hospital with 22 beds for in-patients and a daily attendance of about 60 out-patients. Located in a new colony called Indiranagar, the Chinmaya Hospital has plans for expansion in the years to come.

The hospital is now well equipped for all pathological tests and it is about to add an X-Ray unit to make it adequate in meeting the medical requirements of its patients.

The out-patient block of this hospital, costing nearly Rs. 4 lakhs was opened by Sri Swamiji on 6th April 1969. The hospital began its work with five fully-equipped departments—medical, surgical, eye, ENT, and obstetrics—from August 1969.

The hospital did experience, as any such project is bound to, a lot of teething troubles, but now it is out of its initial obstacles and is ready with a blueprint for progress and expansion. It has paid resident doctors and several eminent consultants and specialists who visit it at fixed hours to render specialised medical treatment to the out- as well as in-patients.

SPIRITUAL RETREATS

The Chinmaya Mission has a spiritual retreat in the Himalayas at Tapovan Kuti, Uttar Kasi, and a smaller one at Tapovanam, near Madurai in South India. The retreat is a centre for meditation and spiritual sadhana for seekers from all over the country and abroad. The Sandeepany Sadhanalaya in Bombay also accommodates serious aspirants for a few days of spiritual retreat.

* For fees and details please contact: The Secretary, Lesson-Course, Central Chinmaya Mission Trust, 9 Wallace Street, Fort, Bombay-1.

DIAGNOSTIC CENTRE AND CLINIC, BOMBAY

Two clinics are rendering much-needed medical services to the underprivileged in Chembur and Ghatkopar in Bombay City. The Chembur Diagnostic Centre has fully-equipped X-Ray and Pathology departments, and several consultants of the city visit the Centre regularly for the benefit of the patients.

Other Free Dispensaries

The Anantapur and Kurnool Mission Centres also run free dispensaries for the benefit of the poor in slum areas. At Kollengode Dr. Murray was running a free dispensary. Due to her age and failing health, the dispensary has discontinued its services to the people.

ANANTAPUR MISSION ACTIVITIES

The Anantapur Mission Centre, with the help of CASA, has undertaken a number of projects to help the poor and lower-income groups of the area. It runs four Child Welfare Centres in different localities of the town, serving about 500 children daily with protein-oriented nutritious food, and providing elementary education.

It also has a Relief Corps of active, young, dedicated workers, which helped the poor agriculturists by digging as many as 20 wells for irrigating their lands.

Enlisting the voluntary service of willing youths, numbering as many as 230, the Mission Centre manufactured 600,000 bricks in three months for the two housing projects it had undertaken. Called Tapovan Nagar and Chinmaya Nagar, these two housing colonies comprise about 200 houses. While the poor beneficiary owns the housing site, the house itself is built by the Mission and given to him free. Each colony has a building for cultural programmes and a temple.

During the last National Yagna in Bangalore, the trustees of the Chinmaya Mission and Sri Swamiji visited this ambitious and active Mission Centre, and the temples were consecrated at the hands of Sri Swamiji.

Shri P. K. Sethumadhavan, the inspired Mission Secretary of Anantapur, has with the help of a band of dedicated workers planned several other projects, and some of them are already in the process of being executed.

ENDOWMENTS TO CHINMAYA MISSION

Several people have made endowments to the Chinmaya Mission. Anybody who donates Rs. 1,000/- or more to the Central Chinmaya Mission Trust will receive all past and future publications of the Mission, in addition to the satisfaction of contributing to a worthy cause.

Space donated by :

The Jai Hind Oil Mills Co. Bombay
Dharamshi Ratanshi, Bombay

Sind National Sugar Mills P. Ltd., Bombay
Harry's Gems & Arts, Bombay

PUBLICATIONS IN REGIONAL LANGUAGES

Recognising the growing importance of regional languages, the Chinmaya Publication Trust, Madras, and the Central Chinmaya Mission Trust, Bombay, have a continuing programme of publishing the Swamiji's books in various Indian languages. Several donors have made special donations for translation and publication of the Swamiji's books in different regional languages in memory of their beloved ones.

TAPOVAN PRASAD

The Chinmaya Mission's official organ, a monthly by name *Tapovan Prasad* published from Madras, is also under the auspices of the Tara Cultural Trust. This monthly is a source of inspiration for the Mission members all over India and abroad, for it brings them the message of Swamiji and also reports of the Mission's work all the world over.

It also carries materials of lasting interest from people who know the subject. Annual subscription is Rs. 7 only. Address: Manager, Tapovan Prasad, 10 Harrington Road, Madras-31.

Several Mission centres in other cities also publish their own monthly newsletters.

The Chinmaya Mission's first official organ was *Tyagi* which was a fortnightly, and later *Usha*, a monthly published from Hyderabad. Both these magazines were discontinued after the *Tapovan Prasad* was started in 1963.

BAL VIHAR

(Children's English Monthly)

The Central Chinmaya Mission Trust, Bombay, publishes a children's English monthly, *Bal Vihar*, under the immediate guidance of Sri Swamiji. Its aim is to inculcate in children — the leaders of tomorrow — at their impressionable age, an awareness of India's cultural and spiritual heritage, as well as develop in them a spirit of tolerance and brotherhood, self-confidence and self-discipline. This colourful monthly has many and varied features of interest to children. It also serves as a channel of communication between the Swamiji and Bala Vihar children.

Annual subscription is Rs. 10/- only. (Life subscription Rs. 150/-). Cheques should be sent in favour of "Central

Chinmaya Mission Trust — Bal Vihar" to the Manager, Bal Vihar, Band Box House, Prabhadevi, Bombay-25.

CHINMAYA PUBLICATIONS

The books of Sri Swamiji are now published by the Chinmaya Publication Trust headquartered in Madras and also by the Central Chinmaya Mission Trust in Bombay.

Both the trusts have published the Swamiji's numerous books in English as well as in various regional languages. The Chinmaya Publication Trust has been under the able guidance of Sri Govinddas Parikh, while the Central Chinmaya Mission Trust's publication programme is managed by its dedicated Secretary, Sri Ram Batra.

Sri Swamiji's books are mainly commentaries on the holy texts like the Upanishads, Geeta and other hymns and prakarana works. Without losing the depths of tradition, Sri Swamiji's commentary has a lucidity that any layman can grasp the content of the ancient spiritual literature.

Even though Swamiji's commentary on the Geeta is scholarly, it has kept all along in view the wise layman as its reader. While a pundit will be happy to read the book for the easy elucidation of knotty philosophical concepts, the layman will admire and imbibe with joy all that is said in his commentaries.

As introduction to the study of Vedantic books, Sri Swamiji has written a number of books on general topics, like "Kindle Life."

Priced on a no-profit-no-loss basis, the Swamiji's books have earned a name for their nice get-up and clear printing. The Sanskrit text is given in the book with English transliteration and word-for-word meaning. This helps even a man who has only a nodding acquaintance of Sanskrit to follow the text easily. Those who have no knowledge of Sanskrit are benefited by the transliteration and the commentary that follows.

The original four-volume Geeta is now published in a single volume running to about 1,200 pages in featherweight paper. Mainly designed to place in individual rooms of all major hotels in India for the benefit of foreign as well as Indian tourists, the publishers, the Central Chinmaya Mission Trust, have set apart a few copies for the general public at a reasonable price of Rs. 30/- per copy, plus postage (Rs. 3/-).

CHINMAYA PUBLICATIONS

Following is a list of Swamiji's books published by the Chinmaya Publication Trust (C.P.T.), Madras, and the Central Chinmaya Mission Trust (C.C.M.T.), Bombay:

ENGLISH

Upanishads

Isavasyopanishad	Kenopanishad
Kathopanishad	Prasnopanishad
Mundakopanishad	Mandukya Upanishad with
Taittiriyanopanishad	Karika
Kaivalyopanishad	Aitareyanopanishad

Commentaries on Other Spiritual Texts

Bhagavad Geeta	Vishnusahasranama
Holy Geeta (One Volume)	Ashtavakra Geeta
Narada Bhakti Sutra	Vivekachoodamani Vol. I
Atma Bodh	Vivekachoodamani Vol. II
Bhaja Govindam	Upadesa Saram
Purusha Sooktham	Hymn to Ganges
Prayers Unto Him	Hymn to Dakshinamoorthi

General Books

Meditation and Life	Bala Ramayanam
Kindle Life	Geeta for Children
Vedanta Through Letters	Iswara Darsan
Wanderings in the Himalayas	Srimad Bhagavatam (by Cohen)
Hail Renaissance — Part I	Radio Talks
Hail Renaissance — Part II	Art of Living
Art of Meditation	Seek the Eternal
My Prayers — Part I	Tell Me a Story — Part I
My Prayers — Part II	Tell Me a Story — Part II
My Prayers — Part III	We Must
With All Love and Om	Dhyana Slokas
Immortality Is Your Birthright	On . . . Essay-lets
Moments with Krishna	Tune in the Mind
Secret of Action	Can We?
Hasten Slowly	Bala Bhagavatam
The World, You and God	All Souvenirs

HINDI

Isavasyopanishad	Prasnopanishad
Mundakopanishad	Mandukya Karika
Himagiri Vihar	Dharma Katheyam

TAMIL

Isavasyopanishad	Kenopanishad
Kathopanishad	Bhaja Govindam
Meditation and Life	Atma Bodh
Japayoga Gayatri	Geeta Text
Geeta Text (with meaning)	

MALAYALAM

Isavasyopanishad	Kenopanishad
Kathopanishad	Atma Bodh
Bhaja Govindam	Meditation and Life
Iswara Darsan	Himagiri Vihar
Hindu Mata Rahasya	Geeta (with meaning)
Hymn to Badrinath	Geeta Kilippattu
Soumyakasisastotram	Soumyakasisastotram
(text)	(text and commentary)

KANNADA

Aitareyanopanishad	Bhaja Govindam
MARATHI	GUJARATI
Hindu Dharma Darsan	Dhyan Aur Jeevan

SINDHI

Jeevan Jyothi Jagai
(Kindle Life)

TELUGU

Kaivalyopanishad
Hymn to Badrinath

Available At

CHINMAYA PUBLICATION TRUST
175, Rasappa Chetty Street
MADRAS 600 003

and

TARA CULTURAL TRUST
(Sandeepany Sadhanalaya)
Powai Park Drive
BOMBAY-400 072

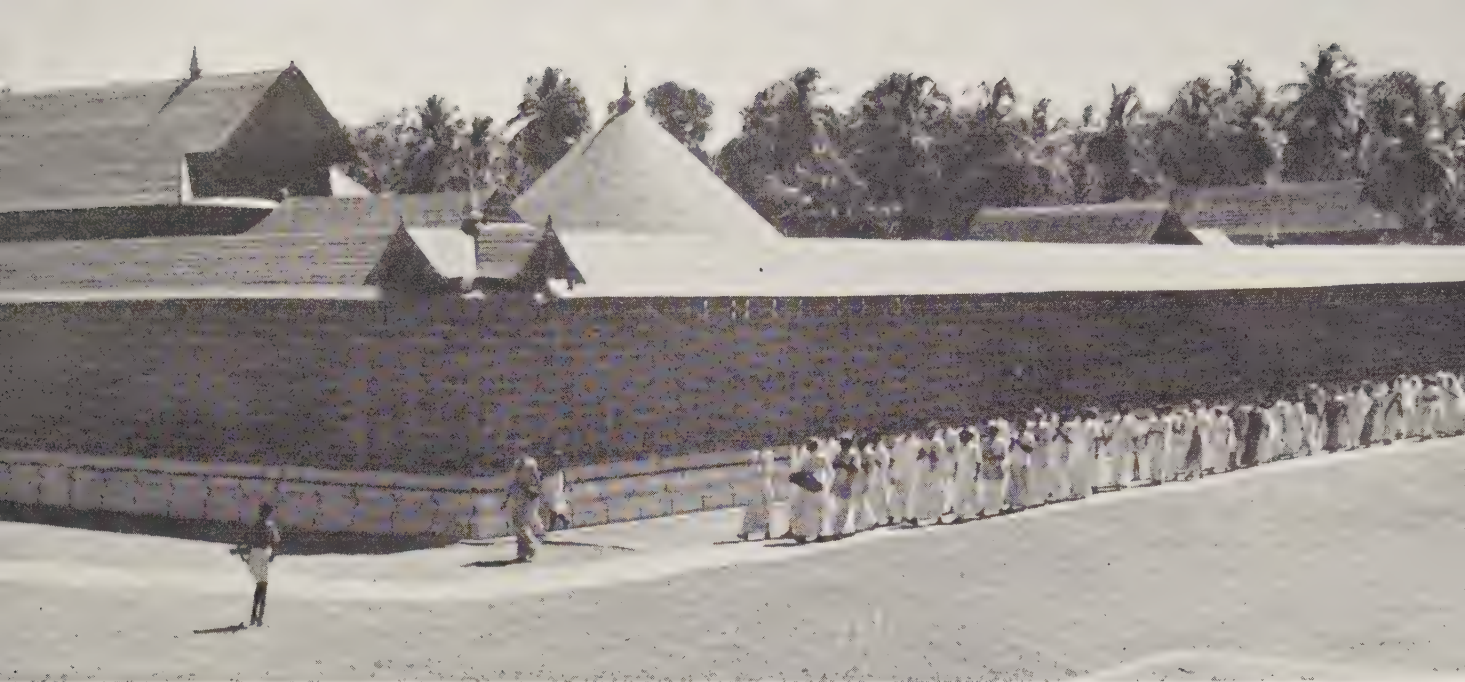


An accomplished disciple at the feet of his Master

His Holiness Swami Chinmayananda, after his successful Geeta Gyana Yagnas all over India, meets his Gurudev, H.H. Swami Thapovanam, at Uttar Kasi in 1956, after his 17th Yagna in New Delhi. The great Master, at whose feet Sri Swamiji learnt the Scriptures, was very happy that the message of the Upanishads had reached all the corners of the country through his disciple. Sri Swamiji always maintained that the success of his work was all due to the grace of his Gurudev Swami Thapovanam.

Sitting here in his humble hut on the banks of the Ganga at Uttar Kasi in his usual posture in spite of his failing health is Gurudev Thapovanam. Seated in this posture, at the covered verandah in front of his hut, he used to meet the aspiring Sadhus and devotees. He lived half of his life, full 34 years, in the Himalayas, spending the latter part of his life between Gangotri and Uttar Kasi. He attained Mahasamadhi in 1957.

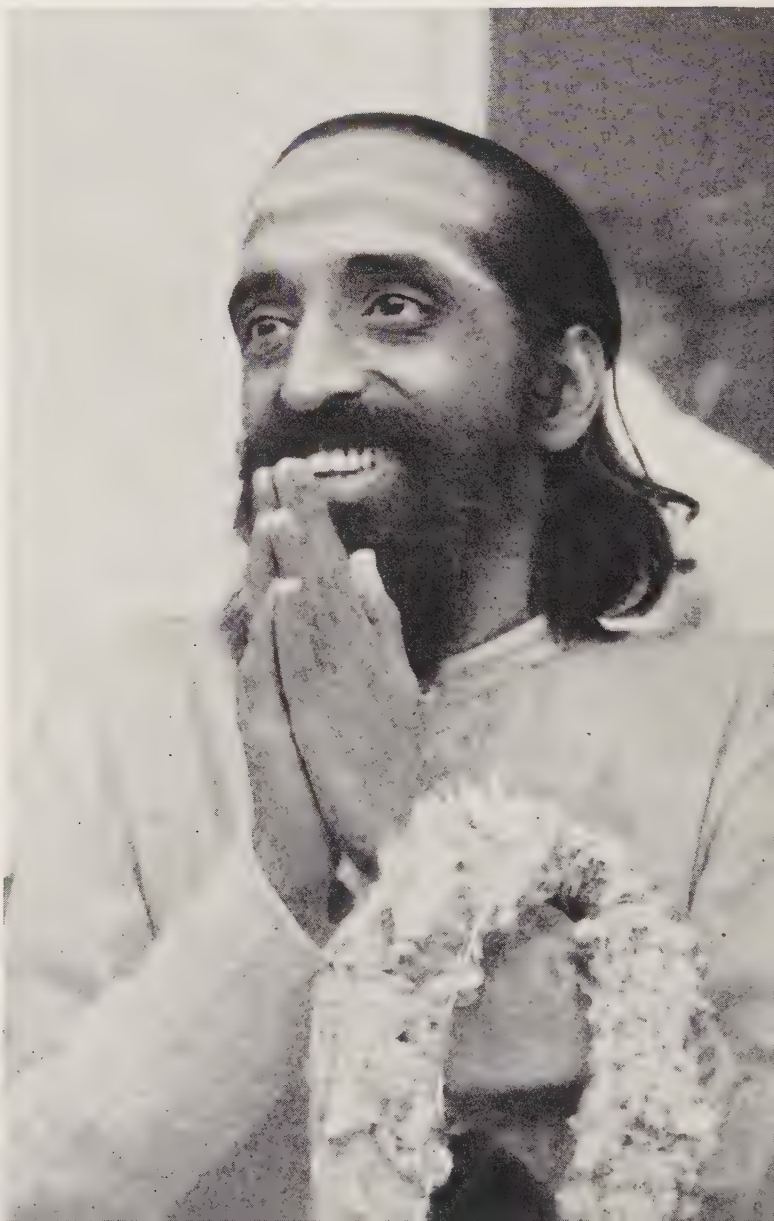
This hut is even now kept as a temple of great sanctity, though there are new buildings around it to accommodate the devotees visiting Uttar Kasi during Sri Swami Chinmayananda's stay at Tapovan Kuti.



Yagna Ritual

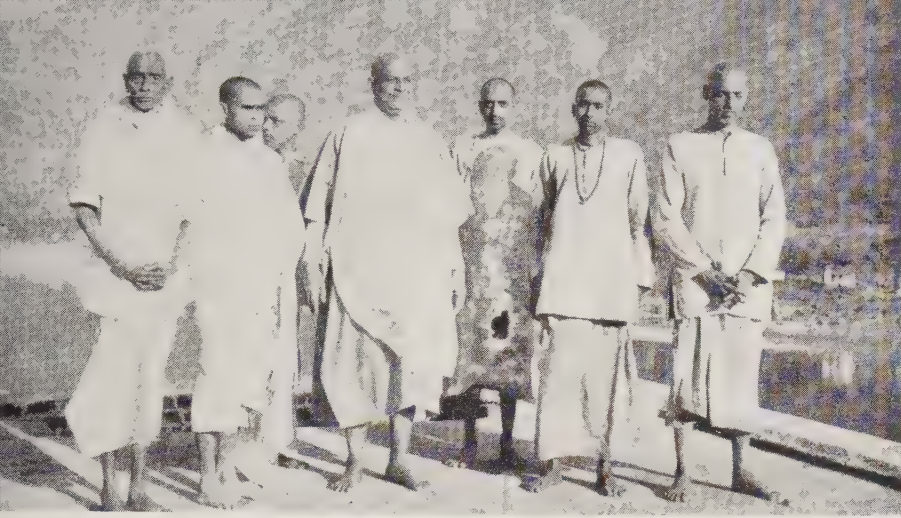
*Sri Swamiji leads them all to go around the Lord —
and into Him too.*

*(Ettumanoor Temple visit at the end of Ernakulam,
Kerala, Yagna — 1957)*



To Poona . . .

*Coming down from the heights of the Himalayas,
Sri Swamiji reached Poona in December 1951 for a
100-day Upanishad Gyana Yagna with hands empty
but folded in prayer.*



The Sacred Beginning

Sri Swamiji took Sanyas from Sri Swami Sivananda of Rishikesh (centre) on 25th February 1949, Mahasivaratri Day. He is to the right (behind) of Sri Swami Sivananda. Others in the picture were also initiated the same day.



At the first Yagna in Poona.

*Tall and determined —
out in the world*



The Vedic Reception

Organised by an influential committee of local citizens of a given city, the Yagna is performed on a grand scale. They publicise the event through various means and gather a large crowd on the Inauguration Day. At the gate of the Yagnasala Sri Swamiji is received by the members of the committee with Vedic mantras in the traditional way.



Flag Hoisting — Calicut Yagna — 1955

Before the inauguration of the Yagna, a tall flag mast is erected at the entrance of the Yagnasala and the Secretary of the Yagna Committee either hoists or unfurls the flag.



Inaugurations

The inauguration of each Yagna is performed by an eminent political, spiritual or academic leader. It is a very colourful function on a large dais, against a backdrop at once beautiful and inspiring. Here, President Rajendra Prasad inaugurates the 22nd Yagna at New Delhi in 1956.

YAGNA AUDIENCE

Sri Swamiji's audience in the Yagnasala comprises thousands of persons drawn from different strata of society, men as well as women—political leaders, professors, administrative officers, business executives, doctors, lawyers, white collar workers, businessmen, students—boys and girls—educated housewives and agriculturists. All these make up the bulk of his huge audience ranging from 5,000 to 10,000 persons. This audience keeps coming for the whole session and enjoys a sense of participation in the study.

Even though Swamiji's talks look like public lectures, they are in fact open-session teaching on a mass scale. What is taught by a teacher to the student in a quiet corner on the banks of the Ganga is imparted free in a modern language as public lectures without changing the purity of the message of the Geeta and the Upanishads, which are the texts of his Yagnas. He brings about a sense of participation by making them repeat the text before he begins his discourse on it.

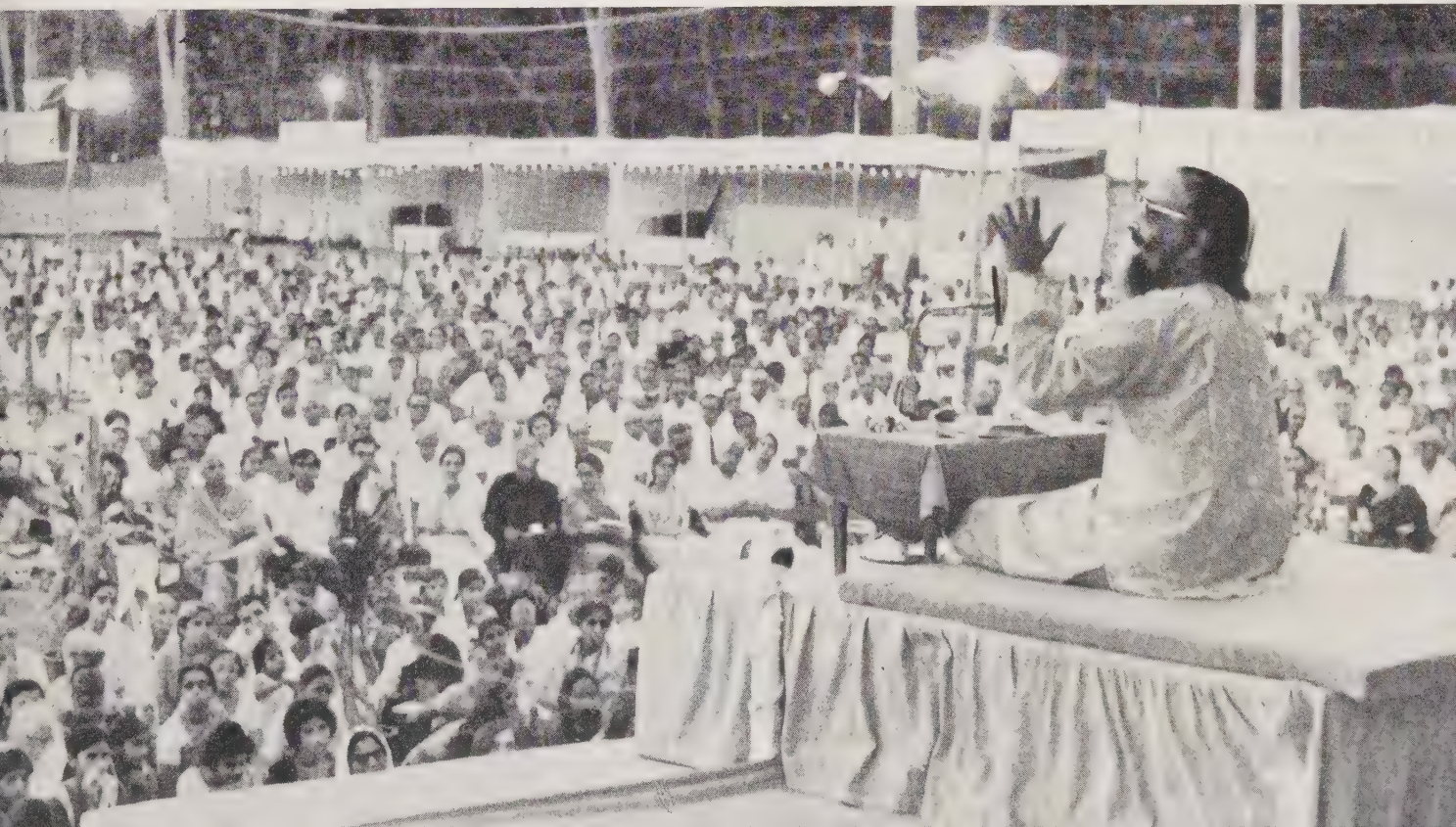
He insists on the first day itself that those who attend the Yagna should come on time, not a minute late. If they come late, they should sit behind, not try to come to the front, disturbing the attention of the audience. Even getting up in the middle of the lecture is not allowed in his Yagnasalas. Even though these disciplines were enforced by him initially, the people appreciated immediately their usefulness and need, and enjoyed the quiet disciplined atmosphere obtaining in any of the Chinmaya Yagnasalas.

In India nowadays a lot of other Mahatmas and pauranikas copy happily these disciplines for their discourses. Even they call their lecture-series "Gnana yagnas"! Good.



Shri Anantasayanam Ayyangar, Governor of Bihar, inaugurates the Ranchi Yagna in 1962.

The Audience—First National Yagna in Bombay, 1972.





Mahamantra Akhanda Kirtan

As a part of the Yagna session, Sri Swamiji used to have a seven-day or three-day Akhanda Kirtan (non-stop chanting) of the Mahamantra:

*"Hare Rama Hare Rama,
Rama Rama Hare Hare;
Hare Krishna Hare Krishna,
Krishna Krishna Hare Hare"*

As seen in the picture, there will be an altar at whose feet a chosen volunteer would sit and chant the mantra without a break for an hour. Others who sit in the hall will follow him in the same tune. At the end of an hour, the volunteer in charge would ring a bell when the next one will come and pick up the chanting thread, and thus non-stop the chanting would continue day and night to the end of the stipulated period. This non-stop chanting, self-imposed by a person, gives him a very profound experience which brings about a lot of changes within himself — changes for good.



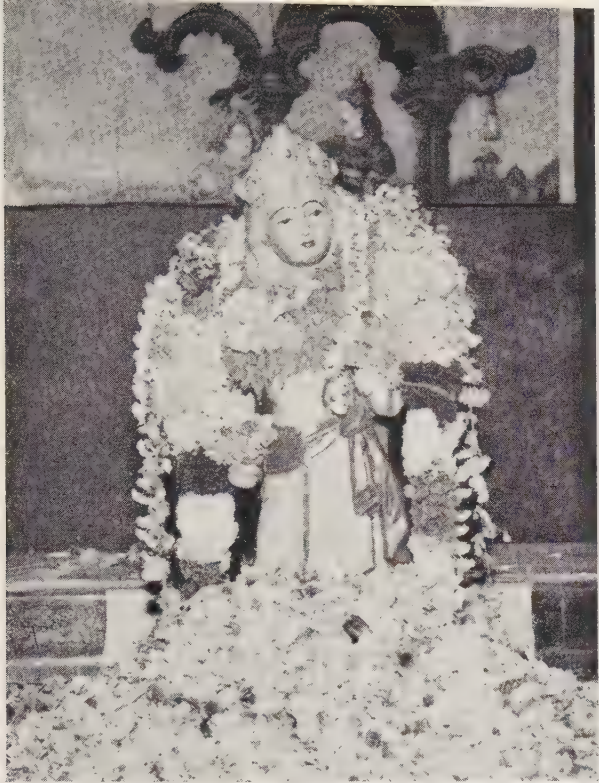
The Mrityunjaya Homa

(A fire ritual invoking the Lord Siva for freedom from the bonds of change)

In the early Yagnas of Sri Swamiji, a fire ritual like the one above formed an important part. The devotees attending the evening discourses would assemble in the Yagnasala in the morning around the turf specially prepared for the fire ritual, with the offerings such as flowers, grain, ghee and other puja materials. Then a priest would recite the mantra and the audience will repeat the same in chorus, while the priest would offer the oblations unto the fire.

At the end of a given number of such oblations, the

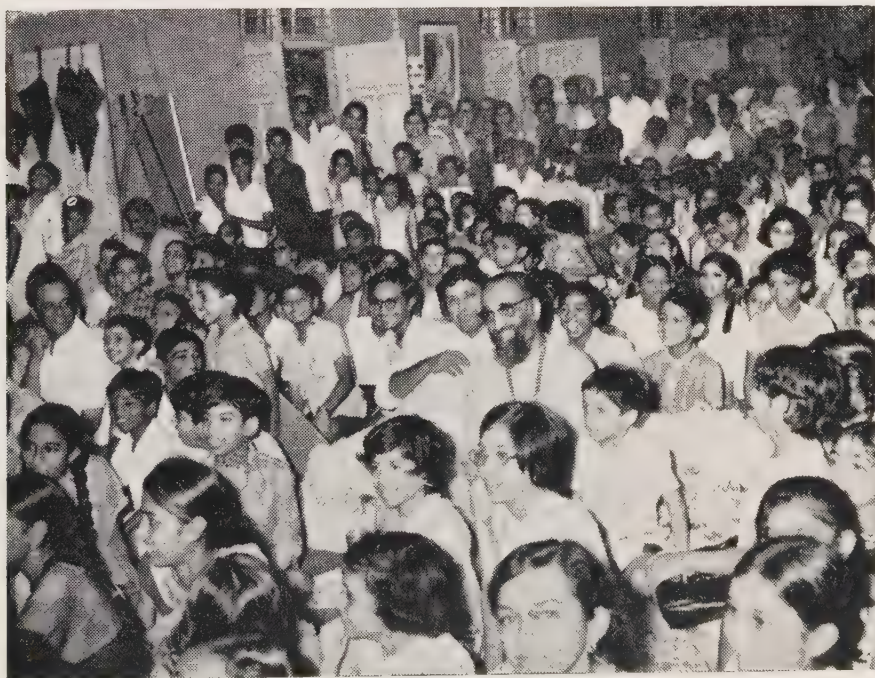
*people assembled would have an opportunity to offer individually oblations unto the fire. Swamiji used to explain this Dravya Yagna (sacrifice done with materials), different from the Gyana Yagna he conducts, as a means of self-purification. He also used to mention that what is offered unto the fire is all our negative tendencies, and the **prasad**, the ashes, is the grace received from the Lord of the ritual. This was one of the very popular items in the Yagna programme of the Swamiji in earlier years.*



LAKSHARCHANA

In later years, when the country was passing through difficult times, Sri Swamiji stopped the fire rituals and replaced them with Laksharchanas (offering of flowers with chants 100,000 times). At the Yagnasala itself in a corner an altar would be erected with a deity installed. The devotees assemble at an appointed time and offer flowers to the deity at the end of each chant of either Vishnu Sahasranama or any other Sahasranama of the installed deity.

*Here also, as in the fire ritual, one would lead with the chant while others would repeat every **nama**. Around the deity would be seated ten persons offering the flowers at the same time. This **archana** programme would last five or six hours, and therefore it was always a public holiday that was chosen for this purpose. As the fire ritual, this was also a very popular item of the Yagna programme.*



Swamiji relaxes in the company of children



The Last Day of the Yagna . . .

The last day of the Yagna is a day of offering unto the teacher of the Yagna, the attendees' mite and devotion. Swamiji would carry with him as he moves from place to place pots of Ganga got from Haridwar from time to time. Before the offering on the part of the devotees of their mite to the teacher, Sri Swamiji used to come down from the dais with a Ganga pot in hand and walk around the Yagnasala sprinkling the holy Ganges water on the audience. It was a kind of baptism for the Hindus to reconvert themselves to the purity of Hinduism at the hands of their Master. The devotees should get thrilled at the cold touch of a few drops of the Ganges coming from the blessing hands of Sri Swamiji. After this sacred act of purification, the audience would fall in line to receive from the Swamiji the Yagna Prasad in the form of a booklet containing his message. In between they would offer their mite in cash along with their addresses.

With the Shantipath chanted together, the Yagna session comes to a close, leaving the devotees richer and purer than what they were when they came to the Yagnasala on the first day.

With the touch of the sacred water of Ganga, the river of wisdom, the devotees cleanse themselves of their ignorance and error.



Led by a Motorcade

A long procession to Marina beach after the Madras Yagna, 1957.



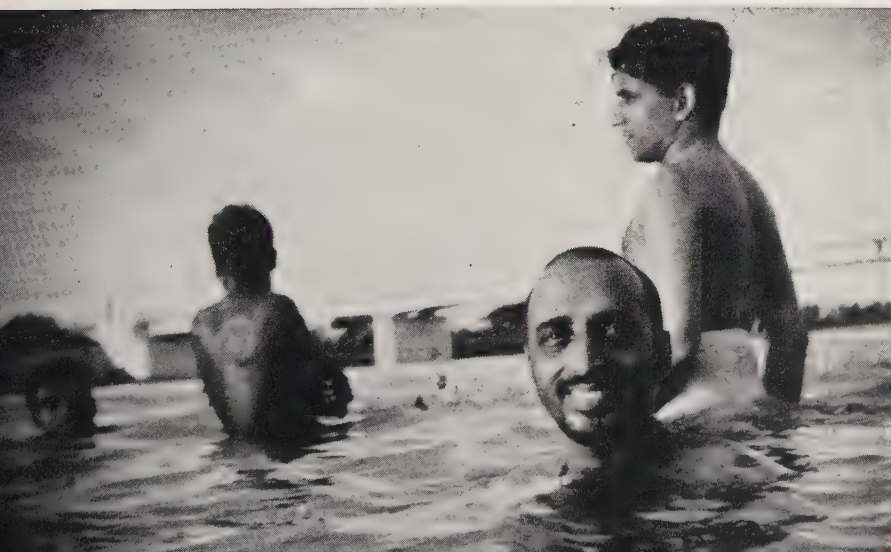
*Marching to the sea for a bath
Calicut Yagna — 1955*

Spiritual Picnic

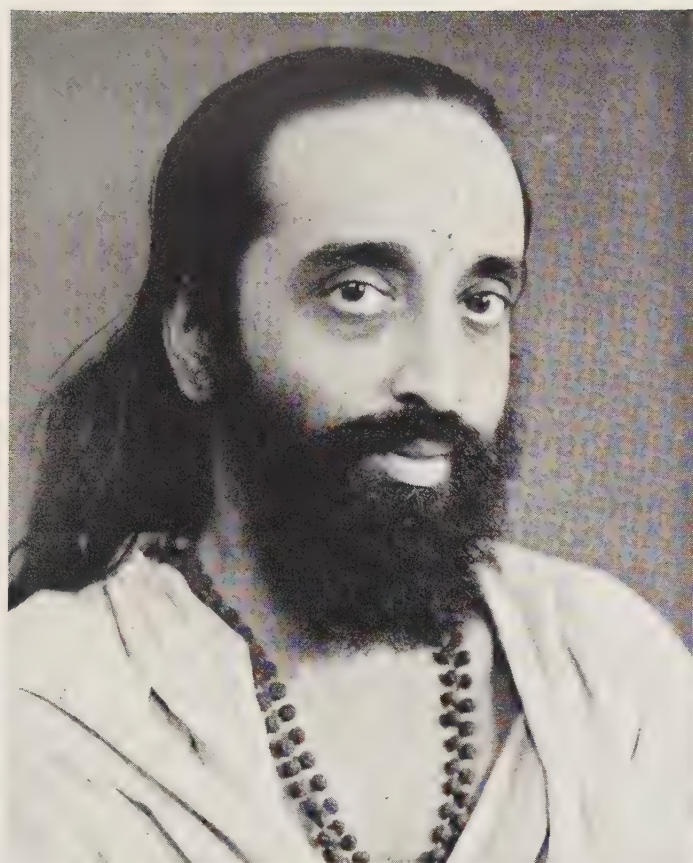
At the end of each Yagna, the Swamiji used to take hundreds of Yagnasala devotees to different places of pilgrimage or even scenic beauty, on a spiritual picnic. He will call them as temporary Sanyasins and make them spend the days of journey and the period of stay in constant thought of the Lord. During the journey in bus or train, there will be constant kirtan and at the place chosen for the spiritual picnic, if there is a sacred river or tank, the devotees will have a bath, visit the shrine if there is one, and assemble for Satsang with Sri Swamiji. For hours there will be questions and answers, and it is on the occasion of such Satsangs that the devotees come closer to Swamiji and commit themselves to a spiritual life under the banner of the Chinmaya Mission. Swamiji had to leave this item in the latter years due to increased numbers joining the spiritual picnics. At one time from Bangalore to Tirupati, he took about a thousand persons, and it was indeed a Herculean task to arrange for transport, food, etc. for all the participants. But it was all done well.



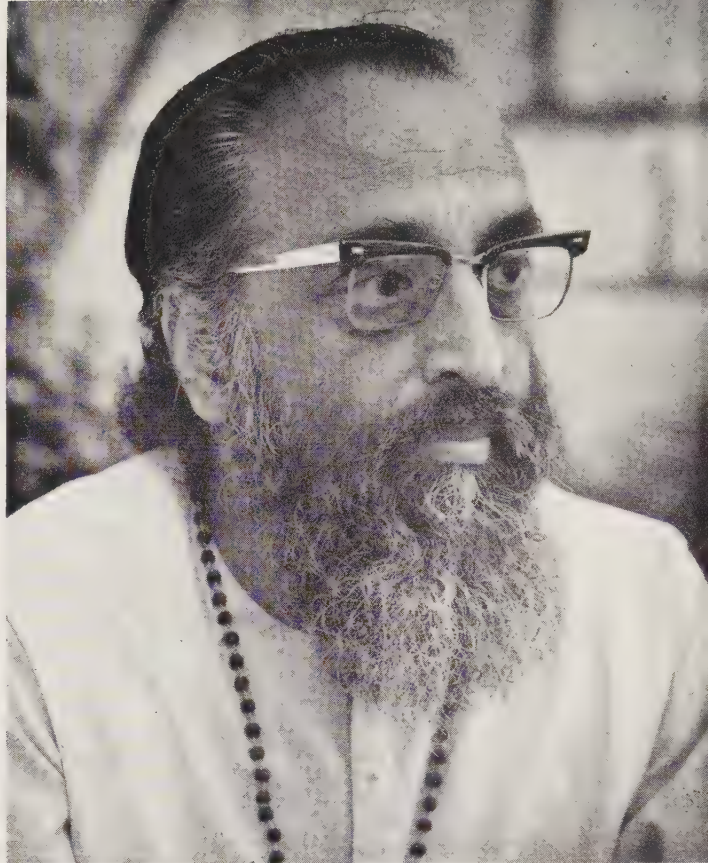
*Visit to Swami Malai Temple
Tanjore Yagna — 1956*



*Smile even when it comes to your neck
After Madras Yagna — 1957*



Then



Now

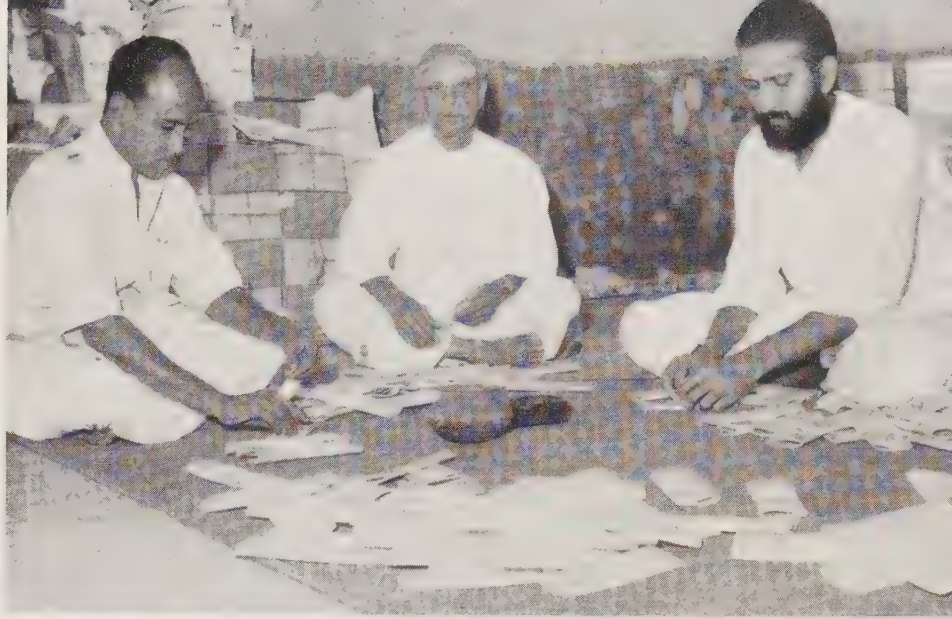
At the entrance of Madurai Temple

Swamiji is received by the Temple priests and devotees.



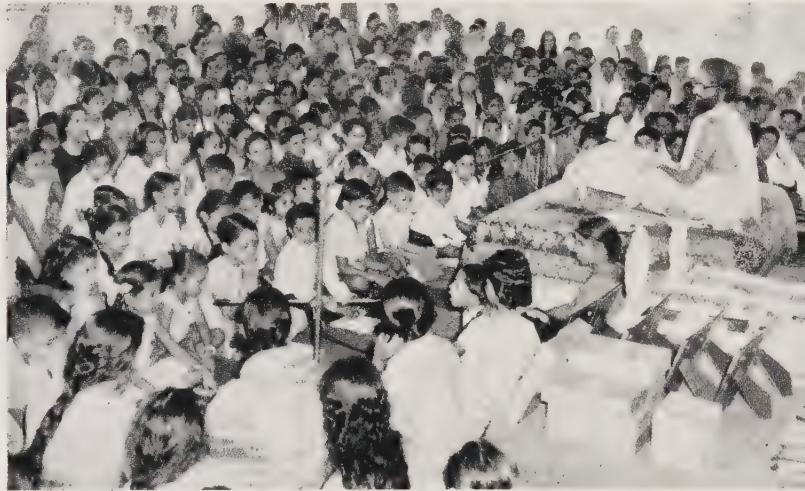
Mailing Free Booklets

To the addresses collected on the last day at the Yagnasalas from the devotees are despatched free weekly booklets entitled "Yagna Prasad," carrying the summary of the talks by Sri Swamiji during the previous week. Thousands of devotees all over India used to receive for years these booklets carrying Swamiji's commentaries on various Upanishads. Picture shows despatch work in progress, with Sri Shukalji (centre), Swamiji's first Secretary.



BALA VIHARS

The Chinmaya Mission has a network of workers all over the country who conduct Bala Vihars to help children imbibe Indian culture and also unfold their innate talents. Bala Vihars are grouped in two sections — between the ages 6-10 and 11-15 — each consisting of 20 to 30 children. The trained Sevaks/Sevikas teach them sacred hymns, puja, and even chapters of the Geeta, and make them understand certain fundamentals of prayer and values of life. Instead of giving them advice, in these Bala Vihars the Sevaks/Sevikas are expected to help the children discover the truth of every value like speaking truth, being friendly, listening to elders, etc.

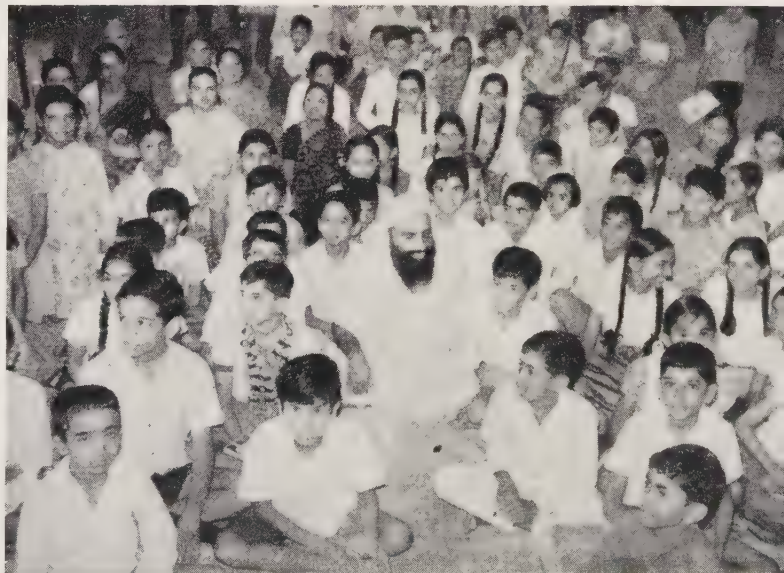


Swamiji with children at the collective Bala Vihar, Calcutta.

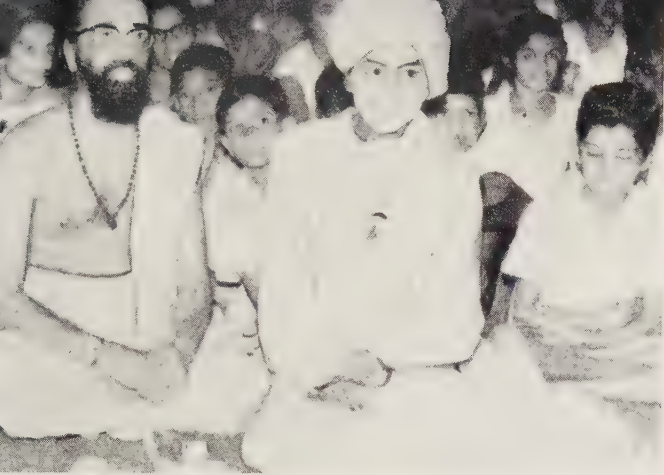
The children are encouraged to sing and tell stories and even play in dramas unfolding a moral or spiritual theme. They have annual meets town-wise and occasional meets Statewise, where they have a chance to meet other children and participate in various healthy competitions.

Some of the children who had attended the earlier Bala Vihars have now become young householders, and they all enjoy definitely an edge of culture which is found lacking in many young couples in our country.

This Bala Vihar activity has even gone abroad. In Malaysia, Singapore, Ceylon and in Middle East countries like Kuwait etc. there are Bala Vihars, very active.



Swami Dayananda with Bombay Bala Vihar Children.



Swamiji enjoys a Bala Vihar programme at the Madras Yagnasala - 1964. Kumari Sasikala as Vivekananda, sitting next to Swamiji, gave a spirited talk.



Chinmaya Bala Vihar, Singapore, 1969, with Sri Parthasarathy



Swamiji with Vijayan, one of the Bala Vihar children who performed Kathakali at the All-Kerala Bala Vihar meet



Palghat-Kollengode Bala Vihar Meet— 1964



Love whispers!
Surat Yagna — 1966.



Bala Vihar painting competition.

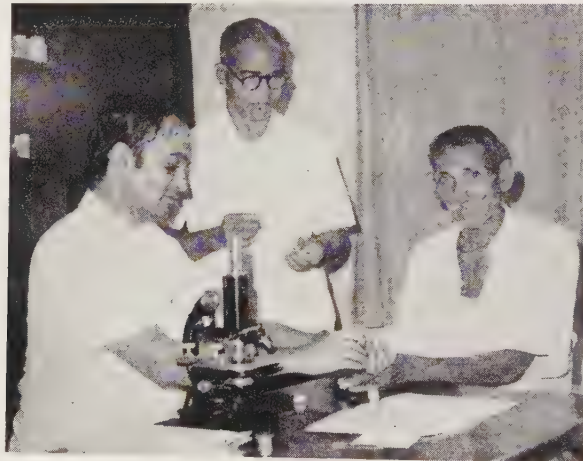
Vignana Mandir—Madras
Miss Sulochana Menon with
nursery school children.

Bala Vihar—Ernakulam.





*Madras Devi Group performing
Guru Poornima Day.*



Diagnostic Center, Chembur, Bombay
*Pathologist Dr. A. Katdare
collecting blood*

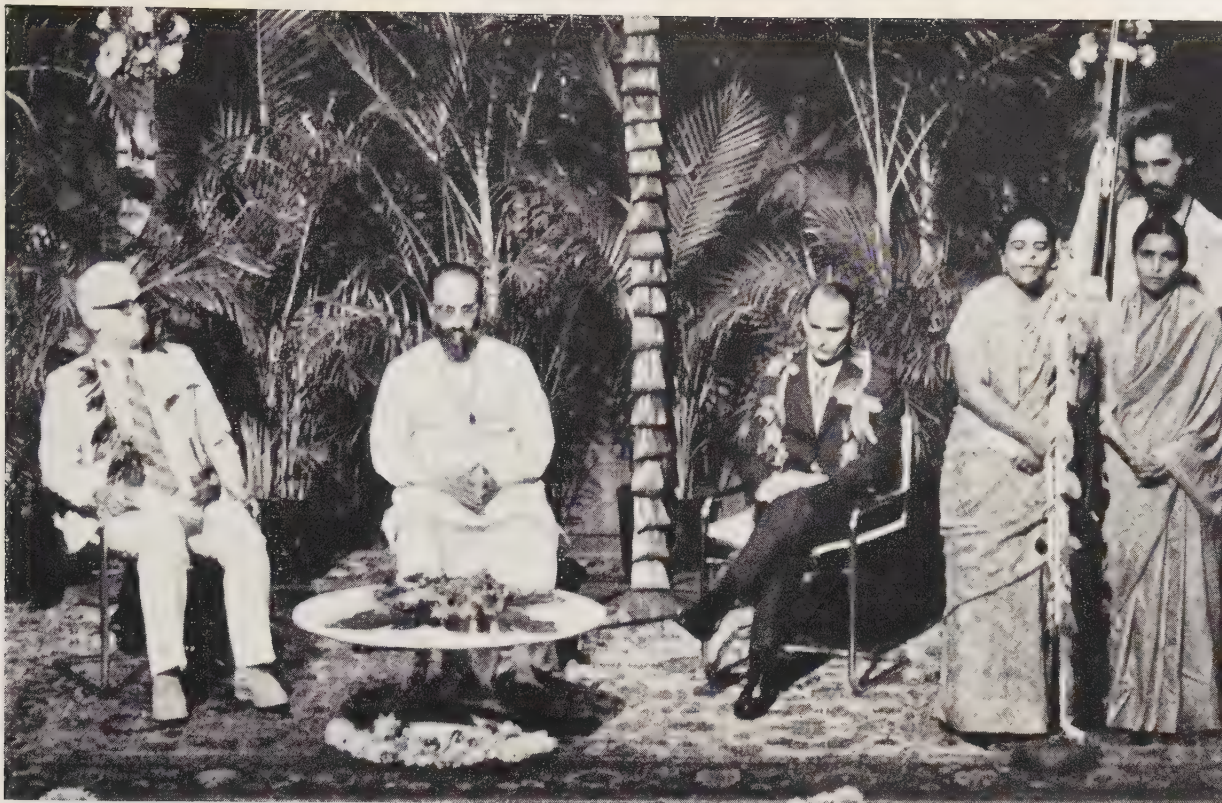


*Dr. (Mrs.) K. Batra, A.M.
examining a patient in the
outpatient department*



Second National Yagna, Bangalore-1973

*H. H. Swami Chinmayananda, H. H. Vishwesha
Tirtha Swamiji of Pejavar Mutt, Udipi, and Sri
Satya Sai Baba at the inauguration of the Second
National Geeta Gyana Yagna in Bangalore on
May 7, 1973.*



Hawai Yagna Inauguration—1972, Dr. Robert T. Bobilin, Swamiji and Dr. K. N. Upadhyaya.

CHINMAYA OVERSEAS YAGNAS

Sri Swamiji has taken the Yagna scheme for spiritual unfoldment to the West, East and the Middle East. Even though a number of Hindu Mahatmas have gone abroad and talked to the people there, none has the distinction of teaching them the Hindu scriptures with their texts. In his first world tour in 1964, he studied the people and introduced Vedanta to the persons he met in different parts of the world. In the second world tour he began conducting series of lectures, and in the third and the fourth, he has held Yagnas as he does in India.

Though the audience is not in thousands as he gets in any of the Indian cities, for the West, his audience has been something good in number and quality. He has already conducted a number of Yagnas in Hawaii, and he has lectured in many cities of the United States, Europe and the Arabian Gulf. In these tours he has also covered Ceylon, Singapore, Malaysia, Hong Kong, Bangkok, etc. in the East. In all these places after his Yagnas, he helped the Yagna attendees form into groups called 'Chinmaya Family' to pursue spiritual studies. Members belonging to the family meet once a week and follow a programme of study and Satsang.

In these foreign tours Sri Swamiji has made use of all the modern media of mass communication for reaching people. He has broadcast talks over the radio and appeared in a number of television interviews. From the contacts this chronicler had with

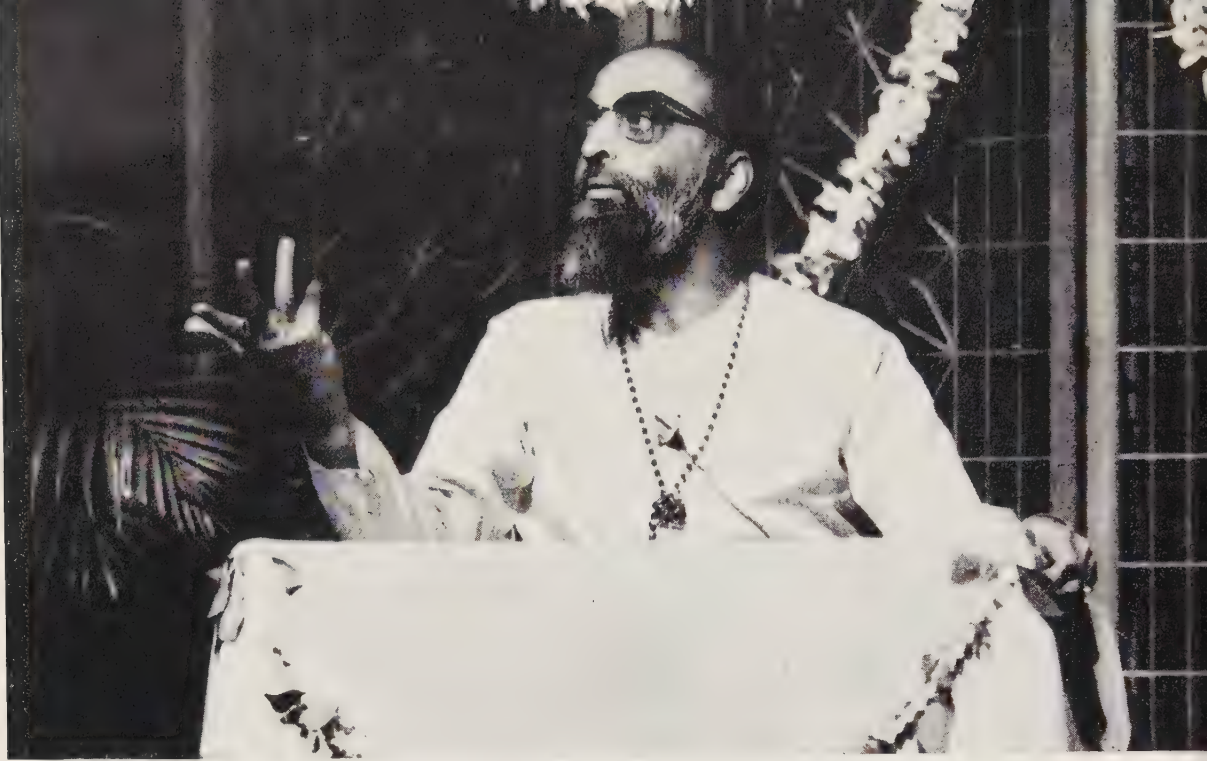
those who had attended his Yagnas, he found that the Swamiji's listeners had developed a love for Indian wisdom, pure and simple. Many of them who held notions about yoga and meditation had come to appreciate how these words were more misunderstood than understood.

Many Chinmaya Family centres have published the Swamiji's books in their own countries for free distribution and sale. To help them pursue the studies besides their weekly meetings, the correspondence 'Lesson Course' is prescribed by the Swamiji wherever he goes.

He has in his foreign tours addressed almost all major universities in the United States and elsewhere. In each university the talks last for about a week or 10 days. By the time this volume is published, he would have covered the following places in his current world tour:

Bangkok, Hong Kong, Hawaii, San Francisco, Napa, Santa Rosa, Fresno, Vancouver, Toronto, Montreal, Boston, Bronx, Buffalo, Cleveland, New York, Washington, Carolina, Pittsburgh, Yale University (Meditation Conference), Zurich, and Hungary and before he returns to India on the 4th of January, he will have covered further places like Zug, Addis Ababa, Beirut and Kuwait.

From this list it must be clear that his tour is not just a probing adventure with self-invited programme. The recognition of the various universities should speak of their respect for Indian wisdom when it is imparted by a person like Sri Swamiji.



Guyana Governor General H.E. Sir David Rose receiving Swamiji on his tour of the West Indies — 1967.



Kuala Lumpur — 1967

Swamiji addressing on "Our Crisis," presided over by Sri Haji Ibrahim Ma.

A dance drama "Seven Stages of Man" was performed in honour of the Swamiji, followed by a songs competition.



Bahrain Yagna — 1972. *L. to R.: Dr. Ali Fakhro, President, and Ustad Ebrahim Al-Arrayed, the inaugurator.*



Kuwait Yagna — 1971

In the city's Roman Catholic Church hall, Sri Kutayba inaugurated the Yagna; H. E. the Bishop, Mgr. Victor San Minguel, presided over the function.



Kuwait Yagna — 1972

Sri Balakrishnan (Secretary), Kutayba Alglianino (President) of the Yagna Committee — Sri Kamal Joumblatte of Beirut (Lebanon) who inaugurated the Yagna, and Swamiji.

*Swamiji meets Cardinal Gracias
Bombay Yagna—1964*



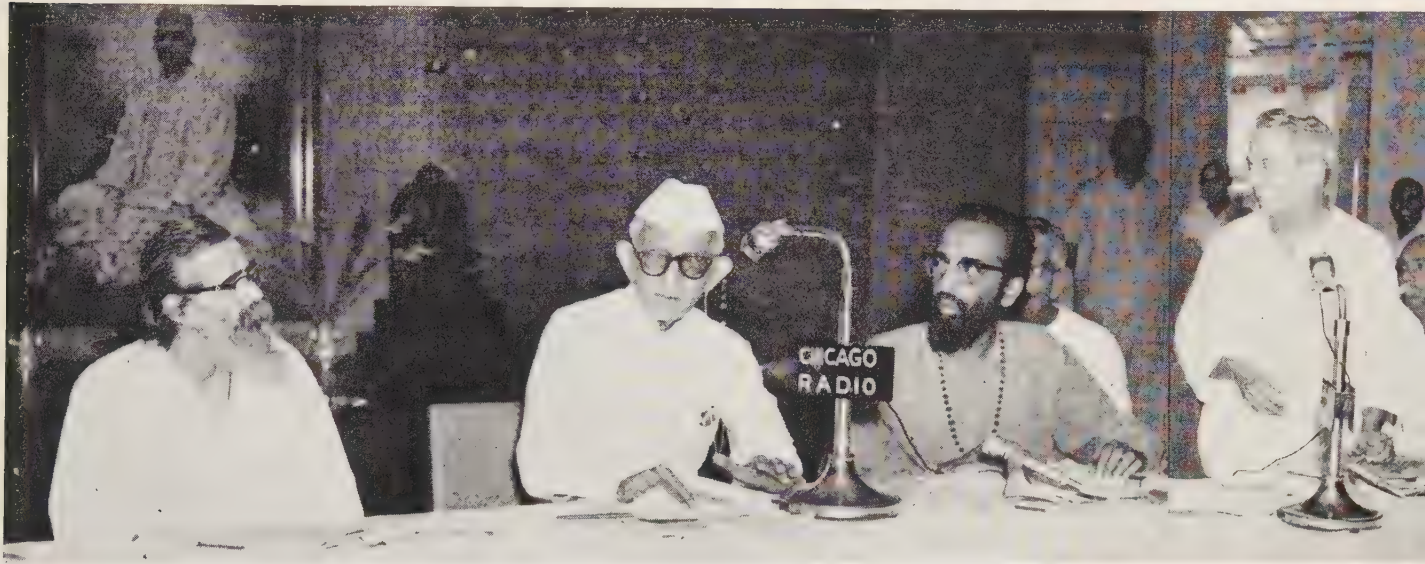
*With autograph hunters —
Hyderabad Yagna — 1956*



With Swami Ramdas at Anandasram, Kanhangad — 1959.



The Maharaja of Bhutan with his advisers at the Madras Yagnasala — 1961.



Formation of Viswa Hindu Parishad —first meeting at the Sandeepany Sadhanalaya, Powai, Bombay — 1964. From left: Guruji M. S. Golwalkar, K. M. Munshi, Swamiji, Apte, now Gen. Secretary of Viswa Hindu Parishad; and Sant Thukdoji Maharaj.



Swamiji hands over token rice packet to Maharashtra Food Minister P. K. Sawant during the 1965 Indo-Pak conflict. The Chinmaya Mission Centres all over India offered money and materials. Swamiji also appealed to the public to subscribe liberally to the Gold Bond Scheme at the time of the Bombay Yagna in 1965. The State Bank of India, in a unique move, set up a branch at the Yagnasala to collect gold ornaments and issue Gold Bonds. The response was heartening.

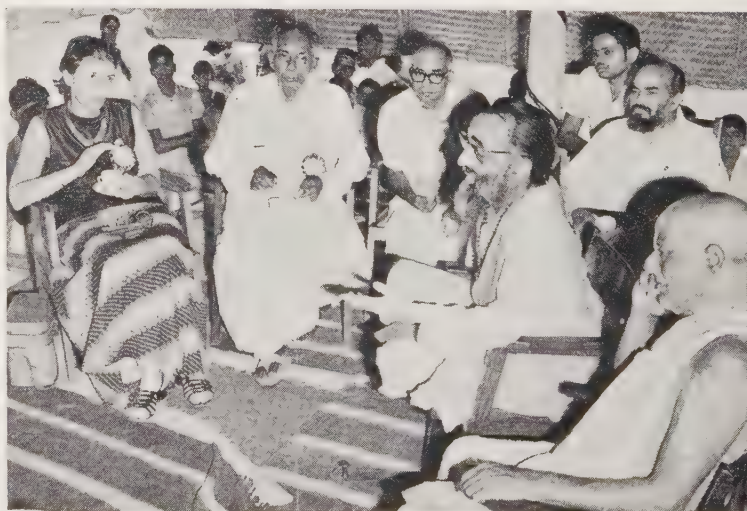
THE BLESSED PARENTS



Sri Vadakke Kuruppath Kuttan Menon of Trichur, Munsiff, Cochin State, Swamiji's father, with his only son and two daughters. At right is his mother, whom he lost at an early age. She was the sister of Sri P. Neelakanta Menon, Bar-at-Law, who retired as Chief Justice of Cochin State.

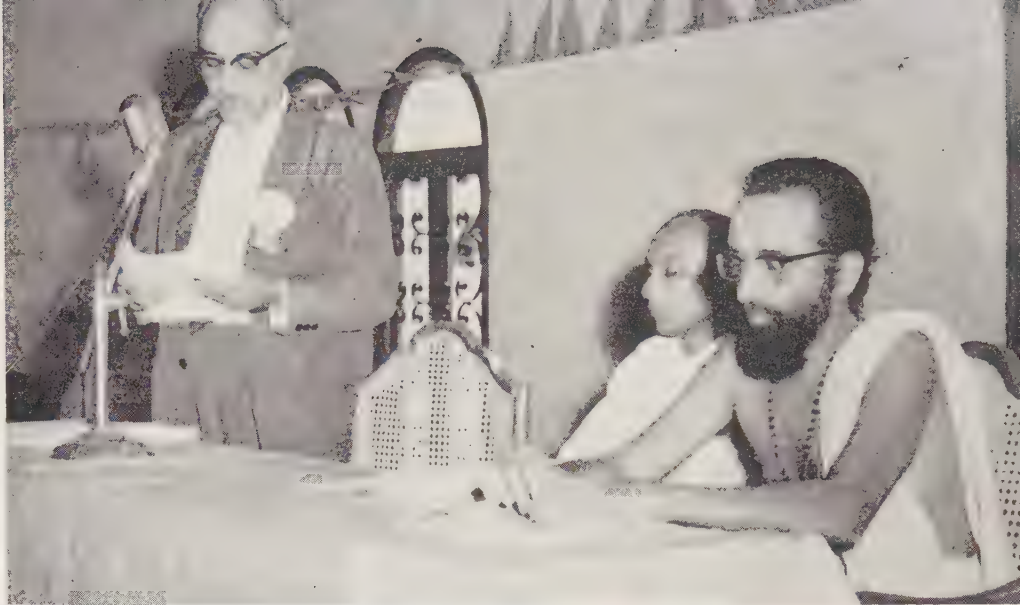
Ramayana Conference - Trivandrum—1973.

At the All-India Ramayana Conference in Trivandrum, Sri Swamiji was declared as one of the "Sapta Rishis" by the Travancore Devaswom (Religious Endowments) Board on January 19, 1973, when he was presented with the "Sannad" enclosed in a beautifully carved sandal-wood casket. Other spiritual masters selected by the Board for this rare honour are: Sri Sankaracharya of Kanchi Kamakoti Peetam, Sri Swami Abhedananda of Trivandrum, Sri Swami Athuradas, Sri Nataraja Guru, Sri Swami Gyanananda Saraswathi, and Sri Nityananda Yathi. The Sapta Rishis, the "Seven Seers", are the seven mighty Rishis of yore, who are immortal and they ever shine as the "Big-Bear" constellation in the heavens. They are the un-winking witnesses of the universe and its play, and by their presence they maintain the rhythm and order in life upon the planets.



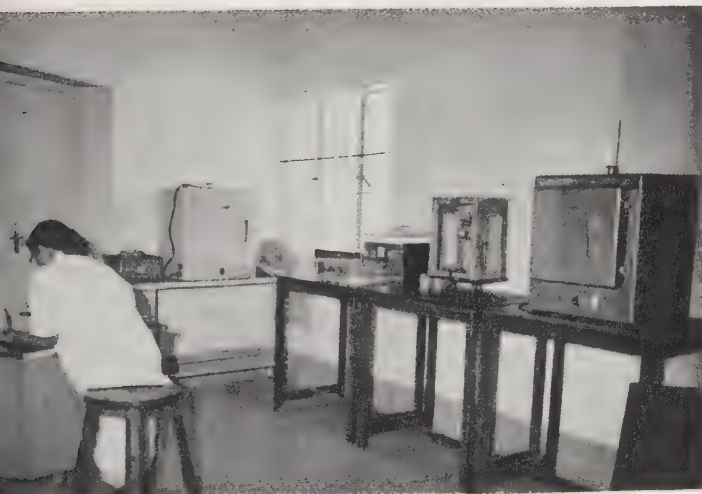
**Central
Chinmaya Mission
Workers Conference
Madras-1964.**

*Shri B. M. Kamdar reads the pre-
sidential address. Seated to the right
of Swamiji is Sri M. C. T. Pethachi,
President, Chinmaya Mission, Madras.*



*First row from left: Mrs. Jamna
Batra, Sri Sadajiwatlal, Sri Ram
Batra, Sri Jamnadas and Sri Mani.*

Chinmaya Hospital, Bangalore



Pathology Department



A view of the labour room with incubator.

The Chinmaya Mission has established a 22-bed hospital at Indiranagar, Bangalore, to render varied medical services to the city's underprivileged and low-income residents.



Swamiji inaugurates the Sadguru Tapovanam Dhyana Mandir at Anantapur by lighting a lamp — May 21, 1973.



Jagadeeswara Temple at Tapovan Nagar, Anantapur, consecrated by Sri Swamiji on May 21, 1973.



Chinmaya Cultural Centre inauguration by Swamiji.

Chinmaya Relief Service — Health Checkup



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Shri P. K. Sethumadhavan, Secretary of Anantapur Mission Centre, welcomes Swamiji and other guests



CHINMAYA KALA MANDIR BOMBAY



The Music Class



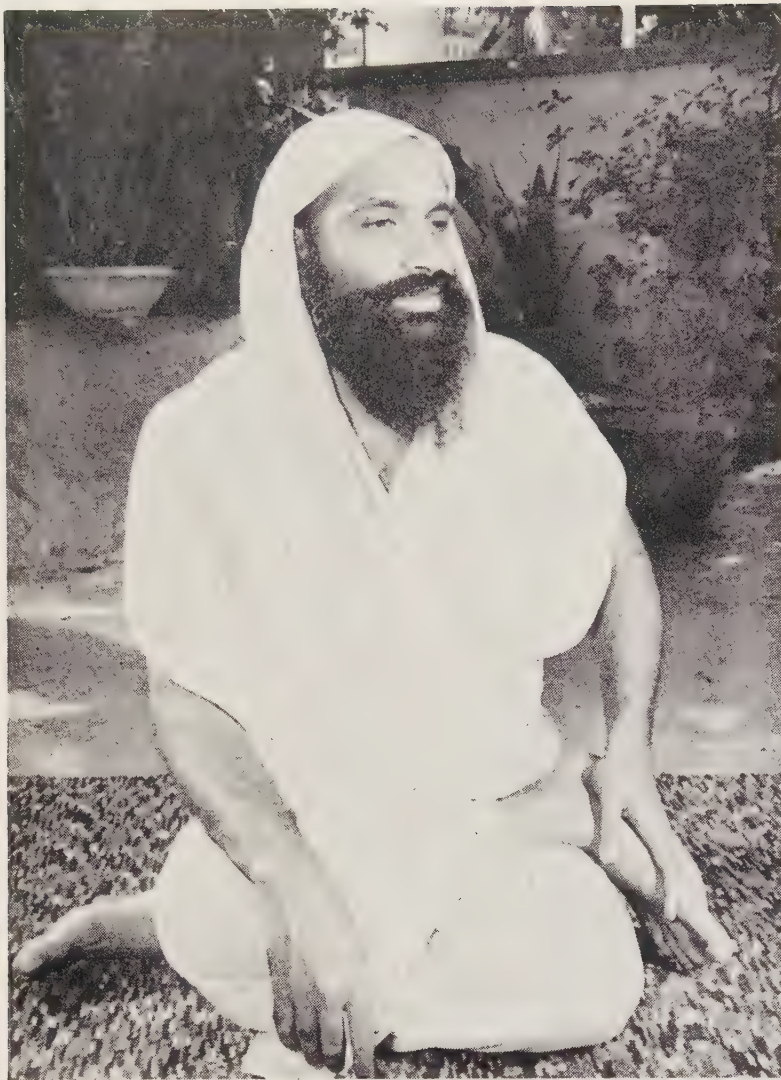
*Swamiji with children at the opening of
the Kala Mandir—June 14, 1971*

To lay the proper foundation for children's education as well as to awaken in them a love and appreciation of beauty and Indian culture, Sri Swamiji's disciples started the Chinmaya Kala Mandir and Nursery School in Bombay in June 1971 (at B-Skyscraper, Warden Road). It offers children a wide choice for their artistic expression: drawing and painting, vocal music, Indian folk dances, arts and crafts, and dramatics.

In addition to unfolding innate talents under expert teachers, the children also get an opportunity to mix with other children of similar interests and background, and develop a well-balanced personality. Run by Mrs. Asha Chanrai, the school provides transport for both Kala Mandir and Nursery School children.



Nursery School Drama



SWAMI DAYANANDA

The Chinmaya Mission has the unique privilege of having a Sadhu disciple of Sri Swamiji in Swami Dayananda who is also equally efficiently engaged in spreading the message of Vedanta.

He has so far conducted 77 Gyana Yagnas throughout India since 1967, besides a distinguished record of organising Mission centres and delivering Vedantic discourses in earlier years.

Swami Dayananda has been connected with Sri Swamiji almost from the inception of the Chinmaya Mission at Madras in 1953. He became a full-time worker of the Mission in 1957. Stationed at Bangalore, as editor of *Tyagi*, the Mission's first official organ, he has the privilege of serialising Sri Swamiji's commentary on the Geeta in its columns.

Besides the editing work, he helped the Swamiji in organising the Mission centres all over the country. As such he knows every brick in the Chinmaya edifice.

Swami Dayananda is now in-charge of the training course for Mission workers being conducted at the Sandeepany Sadhanalaya in Bombay. He shares the load of work of Sri Swamiji in the organisational matters of the Chinmaya Mission.

After being initiated into Sanyas by Sri Swamiji, Swami Dayananda went into 'retreat' for some time before proceeding to Sandeepany Sadhanalaya as one of the teachers and editor of *Tapovan Prasad*, official organ of the Chinmaya Mission.

Later, when he was again in retreat at Rishikesh for about three years, he was called by Swamiji to conduct Yagnas, and relieve him a bit of his burden. After conducting about 75 Yagnas in about four and a half years, he took up the Sadhanalaya work at the instance of Sri Swamiji.

LOVABLE SOUL

"I first met Swami Dayananda in 1971 when I had occasion to stay with him in Palghat where he was delivering discourses.

"Those are unforgettable days in my life, since in addition to his learned discourses, I found him a very lovable person with a controlled affection. He never takes advantage of others' affection towards him nor does he try to possess others by showering affection on them. Equanimity and good humour are among his other lovable qualities."

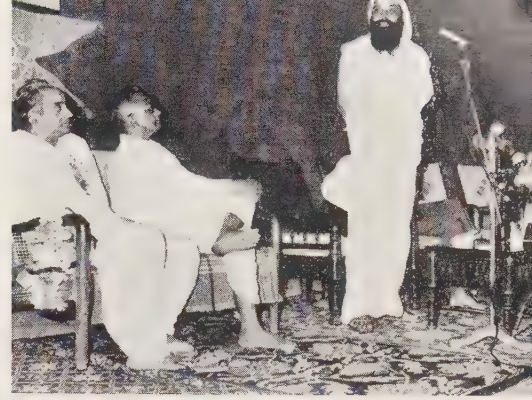
—P. V. Kumar,
Ordnance Factory, Bhandara,
Maharashtra State.



Swami Dayananda with nursery school children of Chinmaya Vidyalaya, Rajapalayam



Swami Dayananda at Sringeri Temple.



**At the Nagpur Yagna Inauguration
— 17th September, 1973.**

Sri N. Anantarama Iyer, (left), Director, Incometax Officers Training Institute, and working president of the Nagpur Yagna Committee, and Dr. S. B. Varnekar, President of the Yagna Committee and head of the Department of Sanskrit, Nagpur University.

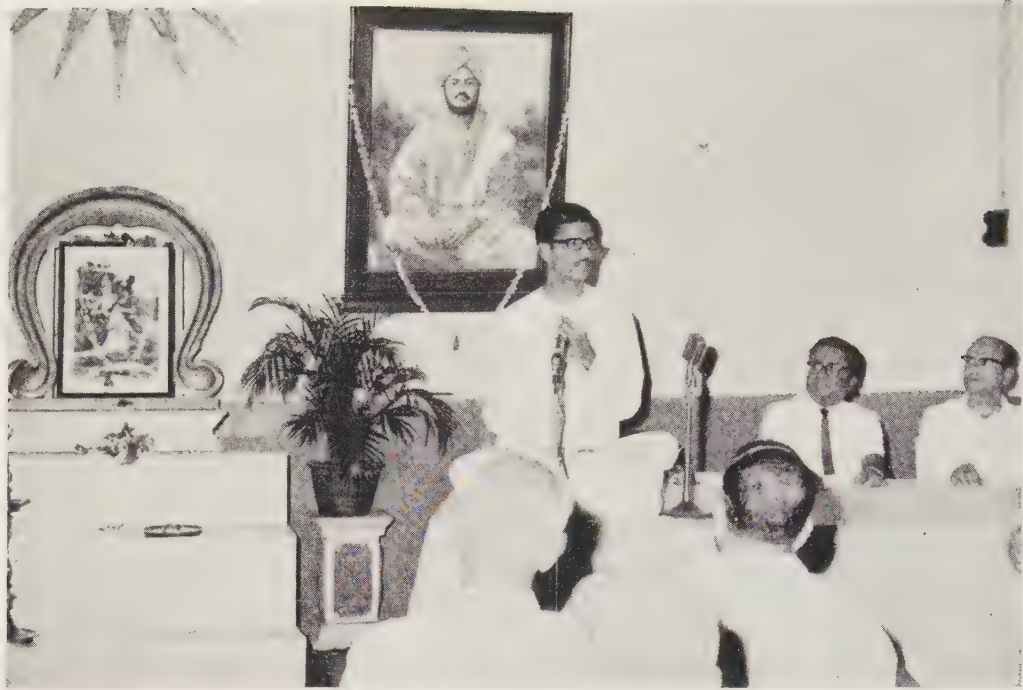
*Discussion on the four Mahavakyas at Madras — 1972.
From left: Swami Dayananda, Varahur Kalyana-
sundara Sastrigal, Jegadeeswara Sastrigal and
Krishnamoorthy Sastrigal.*



*Dr. K. L. Rao, Union Irrigation Minister,
inaugurates Vijayawada Yagna — 1967.*

*From left: G.S. Raju (Secretary, Vijayawada
Chinmaya Mission), Swami Dayananda,
H.H. Swami Satchidanandendra Saraswati,
and Dr. K. L. Rao.*





Inauguration of Kuala Lumpur talks by Sri Parthaji

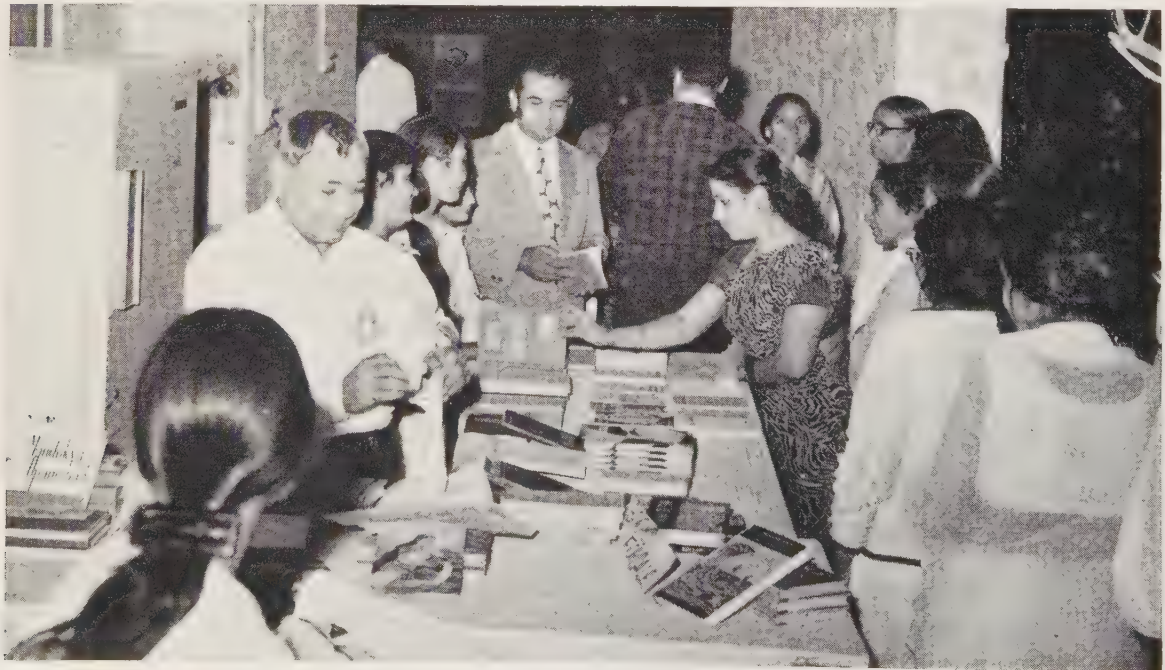
Sri A. Parthasarathi

Known as Parthaji, Sri A. Parthasarathi is one of the early, able devotees of Sri Swamiji. He was Pradhan (manager) of Sandeepany Sadhanalaya from its inception in the year 1963 to 1972. Besides the managerial work of the Sadhanalaya, he was responsible for organising the first few study groups in Bombay. When the Lesson Course was started, he was in charge of the same for some time.

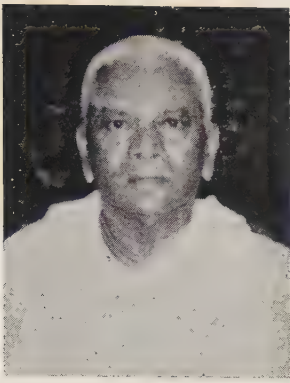
He had also given weekly lectures for Mission members as well as teenagers in Bombay during these years.

He has toured Ceylon and several countries in East Asia and successfully held Geeta Gyana Yagnas there. Recently he went to Kuala Lumpur and Ceylon on a lecture tour.

He has been appointed Organising Secretary of the Chinmaya Mission in the Punjab and relieved of the work of Pradhan of Sandeepany Sadhanalaya. He held a series of talks in Chandigarh recently as the first step in organising Mission centres in the Punjab.



Book Sales at Yagnasala



Sri Swami Premananda

The first initiated Sanyasi disciple of Sri Swamiji, Swami Premananda has been in-charge of Swamiji's publications, accounts, etc. for the past about 20 years.

A meticulous and dedicated worker, the Swami, true to his name, is a man of great love and loved by all the devotees of Sri Swamiji in all parts of India.



Sri Swami Santananda

Sri Swami Santananda, another initiated disciple of Sri Swamiji, is a pioneer of the Chinmaya Mission when it was started in Madras in 1953. A man of great wit and sincerity, Sri Santananda was a very close associate in the Chinmaya Movement in its early years. He now lives mostly in retreat in the Chinmaya Gram at Madras.



Swamini Vidyananda

Swamini Vidyananda is also an initiated woman-disciple of Sri Swamiji. Being an educationist, when she joined the Chinmaya Mission, she did a lot of work in organising Chinmaya Vidyalayas in Kollengode and a number of towns in Andhra Pradesh. Even now she continues to guide the Vidyalayas on the right lines.

Swamini Divyananda

Swamini Divyananda is again an initiated woman-disciple of Sri Swamiji. A devout old woman from a Hindu family in Trinidad (West Indies), she is now spending her time in retreat on the banks of the Ganga at Rishikesh—Sivananda Ashram.

Other Sadhus

Sri Swamiji had initiated, besides the above, three more Sadhus—Swami Vasudevananda (Dr. Amesur in poorvasrama), Swami Saranananda, and Swami Bhaskarananda (A Negro seminarist from Trinidad before his initiation into Sanyas, Swami Bhaskarananda stayed in the Sandeepany Sadhanalaya for about three years.) All these three are no more.

Brahmachari Govindan Kutty

One of the students of the first batch of training at Sandeepany Sadhanalaya, Brahmachari Govindan Kutty is a dynamic young man from Kerala.

After the training he has worked in a remote place among the poor people at Alakode, near Cannanore, North Kerala.

He is the Zonal Secretary for Kerala State. Stationed now at Ernakulam, he has been moving from place to place in Kerala, organising Mission centres and holding Yagnas.



Brahmachari Haridas

Trained in the Sandeepany Sadhanalaya, Brahmachari Haridas comes from a Kerala family of devotees dedicated to Chinmaya Mission work.

He is one of the students of the first batch at Sandeepany Sadhanalaya's training programme for mission workers. A science graduate, Br. Haridas has been doing a lot of Mission work in Bangalore and other parts of Mysore State. After his training he was at Calcutta for a couple of years doing prachar work.

As the Zonal Secretary of Mysore, he has held a number of Geeta Gyana Yagnas. In his tours he has covered Madurai, Coimbatore, Rourkela, Ranchi, Jamshedpur and other places conducting series of spiritual talks.

He is also editing a monthly spiritual journal 'Vedanta Vani' for the Bangalore Mission Centre. He is the author of a book of essays entitled "Message of Vedanta in the Age of Modern Science."



Brahmacharini Sarada

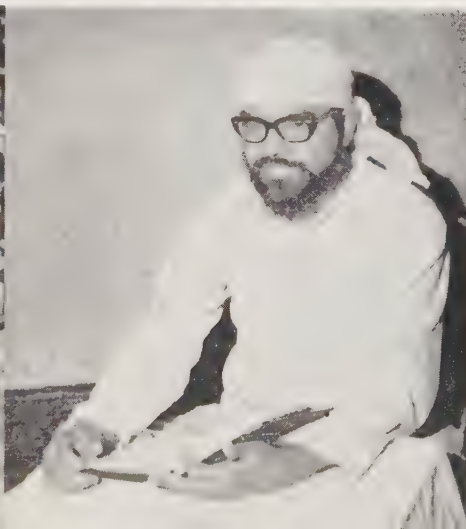
Brahmacharini Sarada is also from the first batch of students trained in Sandeepany Sadhanalaya. An active worker, she has had a number of assignments in the Chinmaya Movement under the guidance of Sri Swamiji.

She also has been holding Yagnas in many places in Andhra and elsewhere. Hailing from Andhra, she has toured almost all important towns of the state and conducted Yagnas in Bellary, Chittoor, Nandyal, Kurnool, Secunderabad, Vijayawada, Kakinada, Pakala, Tirupati, etc.



Brahmachari Purushottam Chaitanya

Stationed at Poona, Brahmachari Purushottam Chaitanya is also one of the students in the first batch of trainees at the Sandeepany Sadhanalaya. After the training, he has been assigned, as the Zonal Secretary for Maharashtra and Madhya Pradesh, the work of organising Mission centres and holding Yagnas in these two states. He has conducted a number of Yagnas at different places like Poona, Akola, Sangli, Aurangabad, Nagpur, Amravati and Bhopal.



Brahmachari Radhakrishnan

Brahmachari Radhakrishnan, a civil engineer, is again from the first batch of students of the Sandeepany Sadhanalaya. After his training he was supervising construction work in Uttar Kasi and was in charge of the Asram there for a couple of years.

Now he is in the field conducting Yagnas, being Zonal Secretary of the North. Stationed at Delhi, he has been holding study classes, and organising new Bala Vihars in the capital.

SANDEEPANY

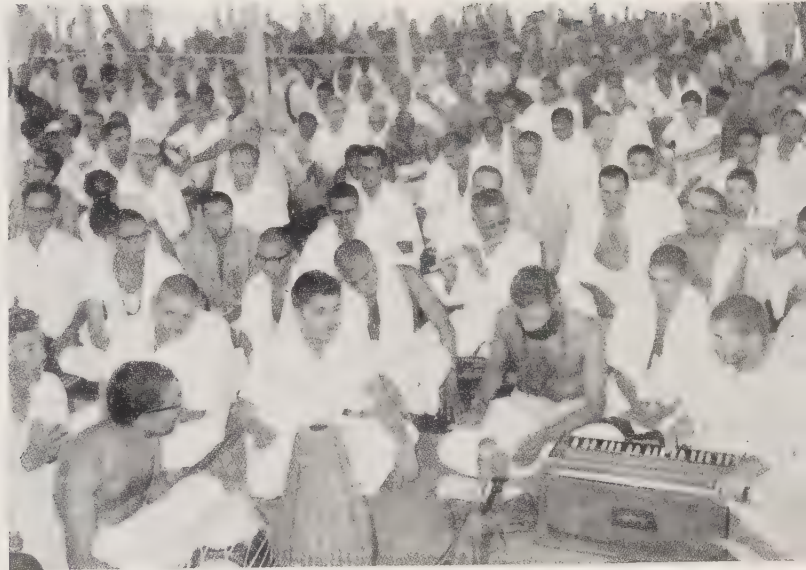
SADHANALAYA

Jagadeeswara Temple

Located atop a hillock, the temple commands a panoramic view for miles around. Its lecture hall is the venue for daily chanting of Vedas, bhajans, Satsangs and lectures by Swamiji, open to the public.



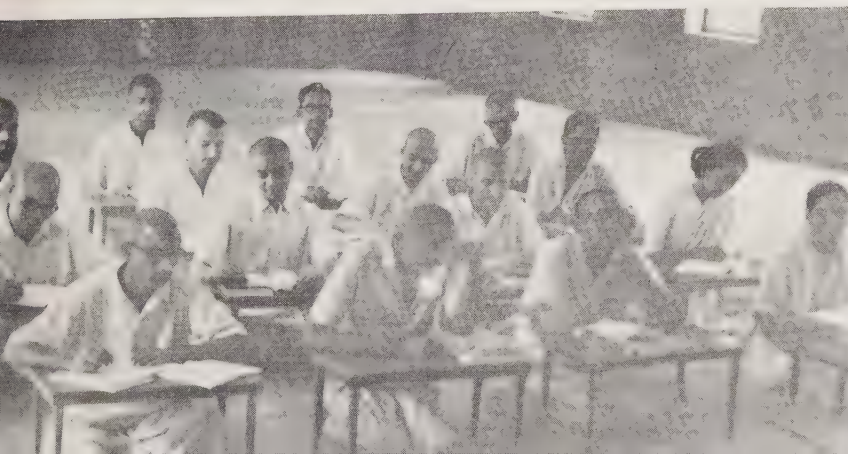
the Deity—Lord Jagadeeswara, the deity of the temple
own below is the Siva Linga



More than fifty scholars from throughout India and ten from abroad are enrolled in the current two-year training course for Mission workers at the Sandeepany Sadhanalaya, Powai, Bombay.

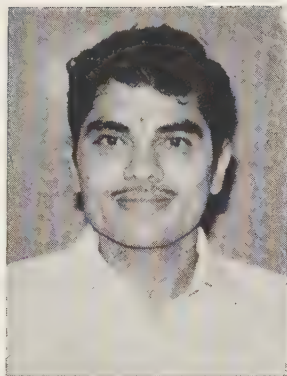
first batch of Brahmacharis in the lecture hall, Saraswati Nilayam

A view of one wing of the Hostel Buildings





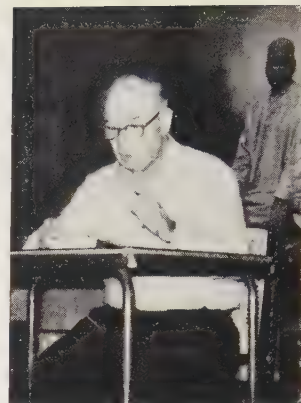
Sri Chidambareswara Sastrigal
Sanskrit Pandit,
Sandeepany Sadhanalaya



Sri Sambasiva Murthi
Sanskrit Pandit,
Sandeepany Sadhanalaya



*Dr. Batra, Principal, Homeo-
pathic College, Bombay, has
been giving a series of talks
on homeopathy to the San-
deepany students.*



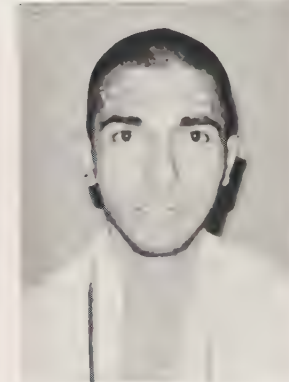
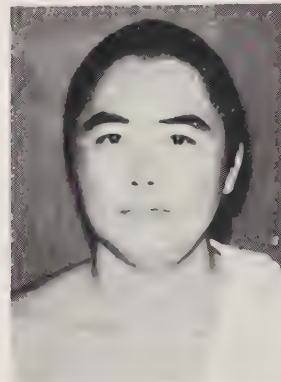
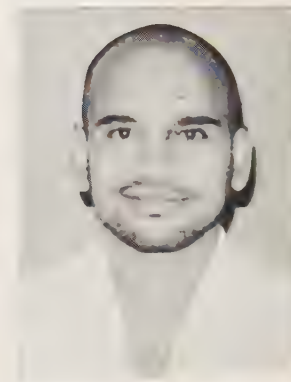
*Mr. Jungblut, a famed an-
thropologist from Hungary,
gave a series of four talks on
Bhils (Adivasis of Madhya
Pradesh) at the Sadhanalaya
in September 1973.*



A Chinmaya Study Group in Session—Bombay

Brahmacharis under Training at the Sandeepany Sadhanalaya

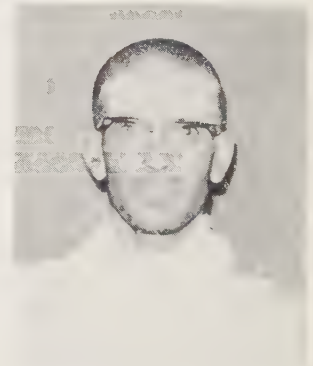
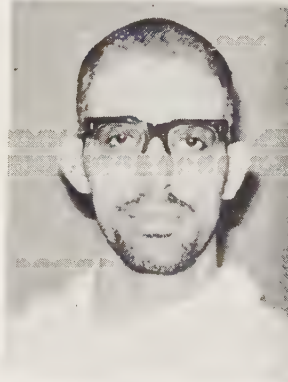
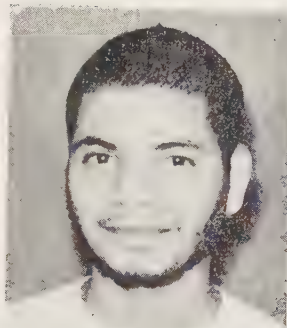
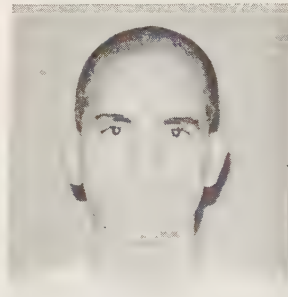
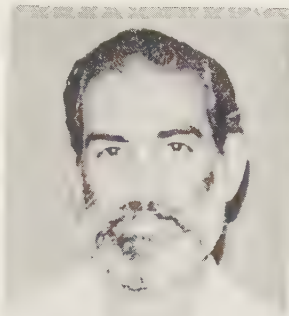
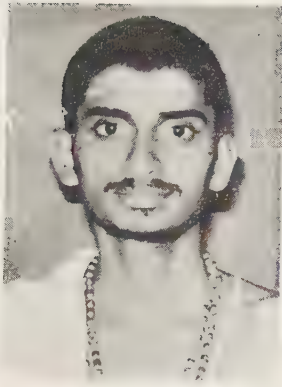
Since Sept. 1972



<i>First Row :</i>	Br. Radha, American	Br. Kalyani, Hawaii	Br. Sampath Kumar, Mysore	Br. Jatavedan, Kerala
<i>Second Row :</i>	Br. Bonita, American	Br. Mishra, Orissa	Br. Tolani, Indonesia	Br. Mastanaiah, Andhra
<i>Third Row :</i>	Br. Annapoorna, American	Br. Anant Rambachan, Trinidad	Br. Sreekumaran, Kerala	Br. Ramdas, Kerala
<i>Fourth Row :</i>	Br. Carol Johnson, American	Br. Glen, Hawaii	Br. Sankararu, Kerala	Br. Satyanarayana Moorthy, A.P.

Brahmacharis under Training at the Sandeepany Sadhanalaya

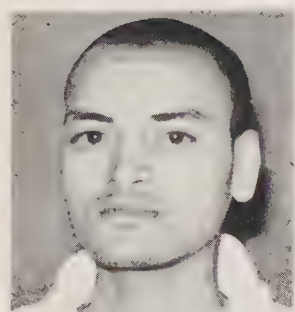
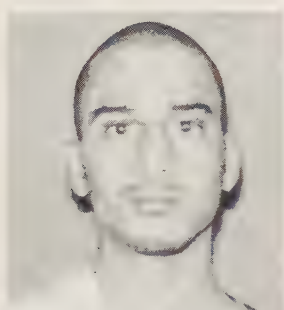
Since Sept. 1972



First Row : Br. Sree Ramachandra Moorthy, A.P. Br. Sarangarajan, T.N. Br. Rathnam, T.N. Br. Hariyanna Bhatt, Mysore.
Second Row : Br. Venkataraghavan, A.P. Br. Sudhakar, M.P. Br. Govind Singh, Maharashtra Br. Suryanarayanan, Tamil Nadu
Third Row : Br. Prasad, Andhra Br. Mohanti, Orissa Br. Sivasubramaniam, Maharashtra Br. Viswanathan, Kerala
Fourth Row : Br. Bharat Tripathi, Gujarat Br. Jayananda, Mysore Br. Ramachandran, Kerala Br. Balakrishnan, Kerala.

Brahmacharis under Training at the Sandeepany Sadhanalaya

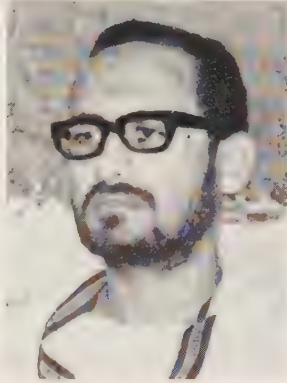
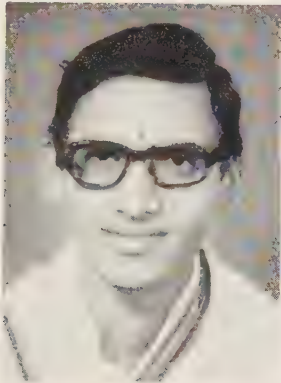
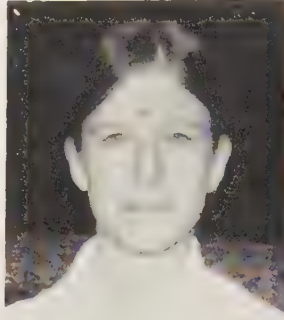
Since Sept. 1972



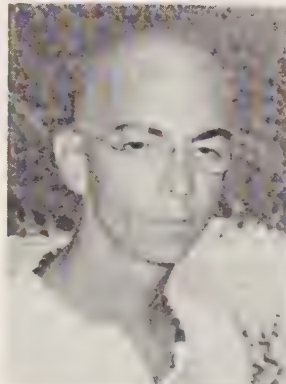
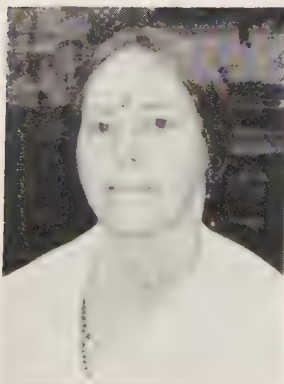
First Row : Br. Natarajan, M., Tamil Nadu Br. Yagna Chaitanya, Andhra Br. Rama Rathnam, T.N. Br. Kulkarni, Maharashtra
Second Row : Br. Thyagarajan, T.N. Br. Raja, Malaysia Br. Chandramouli, Tamil Nadu Br. Natarajan, P. N., Tamil Nadu
Third Row : Br. Ramakrishna Rao, Andhra Br. Natarajan K., Tamil Nadu Br. Bhadrinarayanan, T.N. Br. Sankar, Tamil Nadu
Fourth Row : Br. Ranganatha Patten, Mauritius Br. Subramaniam, P.R.S., T.N. Br. Srikantha, Mysore Br. Motilal Pandit, Kashmir

Brahmacharis under Training at the Sandeepany Sadhanalaya

Since Sept. 1972



*Keep smiling
and strive on.
Success is sure
to the sincere.*



*Be bold and act
in a total spirit
of dedication
and devotion.*

—Chinmaya

First Row :	Br. Rajeevakshan, Kerala	Brahmacharini Krishna, American	Br. Prabhakar, Kerala
Second Row :	Br. Sreevals, Kerala	Br. Purushottam Valvekar, Maharashtra	Br. Sadasivan, T.N.
Third Row :	Br. Swami Hamsananda, U. K.	Br. Prasad, Andhra Pradesh	Br. Gopinathan, Kerala
Fourth Row :	Brahmacharini Vidya, American	Br. Edward Jacobson, American	Br. David Robinson, American

CHINMAYA'S SCHEME OF STUDY

Study each day for 1 to 1½ hours only

No.	Book	Suggested dose for discussion in Study Groups
1.	The Art of Living	2 articles
2.	Kindle Life (other than Art of Living portion)	5 Pages
3.	Bhaja Govindam	2-3 stanzas
4.	Hymns to Ganga (First Reading)	2-3 stanzas
5.	'SEEK THE ETERNAL	No discussion
6.	Atma Bodh	2-3 stanzas
7.	Vivekachoodamani (Part I)	2-3 stanzas
8.	Meditation and Life	1 Chapter
9.	*Hymns to Ganga (Second Reading)	No discussion
9A.	*ART OF MEDITATION	No discussion
10.	Kenopanishad	1-2 mantras
11.	*TELL ME A STORY (Book I & II)	No discussion
12.	Geeta Introduction	5 pages
13.	Geeta Chapters 1, 2 and 3	2-3 stanzas
14.	Kathopanishad	2-3 stanzas
15.	Dakshinamoorthi Stotram	1-2 stanzas
16.	Geeta Chapters 4, 5 and 6	2-3 stanzas
17.	Isavasyopanishad	1-2 mantras
18.	Iswara Darsan (First Reading)	20 pages
19.	Geeta Chapters 7, 8 and 9	2-3 stanzas
20.	Mundakopanishad	2-3 stanzas
21.	I Love You (letters)	1 letter
22.	*VEDANTA THROUGH LETTERS	No discussion
23.	Narada Bhakti Sutra	2-3 stanzas
24.	Geeta Chapters 10, 11 and 12	2-3 stanzas
25.	*WANDERINGS IN THE HIMALAYAS	No discussion
26.	Taittiriya Upanishad	2-3 mantras
27.	Hymn to Badrinath	3-5 stanzas
28.	Geeta Chapters 13, 14 and 15	2-3 stanzas
29.	HASTEN SLOWLY	1-2 articles
30.	Aitareyopanishad	2-3 mantras
31.	Geeta Chapters 16 and 17	2-3 stanzas
32.	Prasnopanishad	2 verses
33.	*Iswara Darsan (Second Reading)	No discussion
34.	Geeta Chapter 18	2-3 stanzas
35.	*Vishnu Sahasranama	No discussion
36.	Mandukya and Karika	2-3 mantras
37.	*The Universal Person	No discussion

Thereafter read Mandukya and Karika as many times as you can all your lifetime.

† Mantras—Stanzas
* For rapid reading only

TAPE LIBRARY

The following items are available for retaping:

No.	Item	Time (hours)	Length (feet)
1.	Geeta Chapter II	24	3600
2.	-do- III	24	3600
3.	-do- IV	24	3600
4.	-do- V & VI	24	3600
5.	-do- VII & VIII	24	3600
6.	-do- IX	7	1200
7.	-do- X & XI	24	3600
8.	-do- XII	12	1800
9.	-do- XIII	24	3600
10.	-do- XIV	10	1800
11.	-do- XV	14	2400
12.	-do- XVI & XVII	30	4200
13.	-do- XVIII	30	4200
14.	Atma Bodh	30	4200
15.	Narada Bhakti Sutra	10	1800
16.	Prasnopanishad	17	3000
17.	Kaivalya Upanishad	12	1800
18.	Kenopanishad	10	1800
19.	Dakshinamoorthi Stotram	13	2400
20.	Kathopanishad	17	3000
21.	Geeta Chapter IV	26	4200
22.	Geeta Chapter IX	24	3600
23.	Upadesa Saram	15	2400
24.	Drg-Drasya-Viveka	15	2400

Note:

Items No. 1 to 20 by Swami Chinmayananda

Items No. 21 to 24 by Swami Dayananda

25.	Geeta Chanting (complete)	4	600*
26.	Model Bala Vihar Class (Calcutta)	1	600'

*It is desirable to record this in 3-3/4" per second for proper tone.

Note:

The above lengths of tapes are required when recorded at 1-7/8" per second on four tracks.

Copies of these tapes can be obtained from the Librarian, Tape Library, Sandeepany Sadhanalaya, Powai, Bombay-72, by providing blank tapes and a service charge of Rs. 50/- per item.

Retaping can be done according to the tracks and speeds of any tape-recorder.

THE TRUE WORKER

Swami Chinmayananda

Doing 'seva' (dedicated service) to the country or community in the cultural field is a subtle art and everyone is not fit for it. By paying wages, you can get any number of workers, but the number of available men for supervisory cadre would be very much less. Creative thinkers are always very few in the world. Greatly lesser in number than the creative thinkers are the cultural workers and that is so because the cultural worker must have true sympathy for all living beings.

You can be a religious man, a spiritual man, but to impart religion and spirituality to others and watch their progress in cultural edification is vastly subtle, and to work therein, you must have special qualifications.

Cultural work is by its nature creative work which demands a response from that for which it is created. The true 'sevak' (dedicated worker) should not expect recognition of his work from either the people or from his own organisation. To hope for patronage from the public is futile because it is in the nature of his work that none will patronize and very few will understand him. But once the public does recognise the cultural worker, they will lay enough adulation at his feet even to the point of destroying him. Either way, the cultural worker faces a hazard.

You, the worker, must be capable of surviving both neglect and appreciation. That itself is a great 'tapascharya' (austerity) and this capacity you can discover in yourself only when you fall in love with the work and not with the persons or institution.

You do your work with fervour because you are convinced that it is 'the thing to be done'. You do it not necessarily for your sake, not necessarily for your country's sake or that of your community, but you do it out of a strong conviction that that must be done, and not to do it would be an agony. If that feeling has not come to you, you can all be labelled only as 'sevaks'; you cannot work effectively in the field of culture.

Conviction

For this reason, though we have many great souls and great leaders of thought, very few have been able to achieve anything or leave a mark on the cultural life of the country. Mighty men they may be. They could start schools and hospitals, but to leave the country at

the end of their lives at least one inch more supreme in its cultural and moral life, one should be made up of sterner material. Ordinary mortals with their sentimental emotions, with all their weaknesses and passions cannot achieve it. The cultural leader may not even look like a hero, but his dynamism will come from the self-sufficiency within himself, from the conviction of his goal and of his programme to achieve it.

Without conviction no real work is possible for the true worker. This conviction can never be thrust from above. It must come from within. We must fall in love with our ideal, the very purpose of our work. From the glory of our 'vision' within, will come the gloriously effective work outside.

By conviction I do not mean an intellectual conviction, but an incapacity to be otherwise. Your work must compel you to act. It must be as intimate as your breathing. Even when you are drowning deep under water, when you know air is not there, still you breathe in the water. Why? Without breathing you cannot remain. Just as the compulsion is there to breathe under water, if one feels such compulsion, then not to work is agony to him. Such an individual is the true worker in the spiritual field.

Greatest Tapas

To be a true worker is in itself the greatest *tapas* that is known to us. It is a great sadhana (spiritual practice) because you cannot take away your mind from it. There is no other greater *tapas* possible.

It is not always by money that you become useful. Give your spiritual wealth. Give those ideas that you have thought out, understood and lived, so that a man, having once come near you, should always hunger to come back. That is the quality of a *sevak*.

The true spiritual worker must calmly work on in the face of jealousy, passions and competitions, even within his own institution. You cannot avoid these things. To expect it to be otherwise is foolish. Our work is not outside this world and this is the nature of the world.

Also in the world, trying to do good, you are likely to get only kicks. Don't wait for the consolation of getting appreciation from others. Discover goodness in yourself. Seek others and do as much good as you can. You will then find that every moment is rewarding. You will find your happiness in the feeling of doing what you wanted to do in the world. This must be the attitude of the *sevaks*, the workers.●●●

CHINMAYA STUDY GROUPS

by

Shri Mani, Bombay.

In the Renaissance Movement so efficiently spearheaded and sustained by our अहेतुकदयासिन्धु Gurudev for over two decades, next to the Gyana Yagnas, the most important technique is the concept of the Study Group Scheme.

The Study Group technique provides a fundamental and orderly insight into the glory of our scriptural heritage in a language understandable to the layman. It is not a mere study alone, but a sincere and continuous exposure to the spiritual ideals which results in absorption and involvement in and a total commitment to the divine way of life.

The first Study Group was started two decades ago with the inauguration of the Chinmaya Movement in Madras by H.H. Swami Dayanandji in his poorvasram. As the first Study Group Sevak, Swami Dayanandji is a standing monument to the efficacy of the Study Group in spiritual self-unfoldment. With the establishment of Mission Centres all over India, in the wake of the Gyana Yagnas of Gurudev, Study Groups started functioning in these Centres to maintain and develop the inspiration and enthusiasm derived in the Yagnasalas by the sincere seekers.

In Bombay, the Study Group Movement is a decade old. Starting with two Study Groups inaugurated by Gurudev in 1963 with about 40 members, the movement gained momentum by the pioneering efforts of Sri Parthasarathi. With the ever-increasing demand for more Groups after successive Yagnas and morning classes by Gurudev and Swami Dayanandji—reflecting the efficacy of the mammoth Yagnas and the hunger of the intelligent, sincere and enthusiastic members of the public for the spiritual food—more Study Groups came into being.

The problem of Group Sevaks to man the Study Groups was met by the spontaneous response from the more serious, enthusiastic and dedicated members of the functioning Study Groups who served the cause more as a Sadhana for themselves.

Growth

As a result, in Bombay over the years, the number of Study Groups, participating members and Group Sevaks have steadily moved up from 2 Groups with 40 members served by one Sevak to the present level of some 70 Groups with 500 members served by more than 50 Sevaks/Sevikas, thus indicating the popularity and usefulness of the technique.

Besides, the Study Groups have been the main source of the dedicated band of workers of the Bombay Mission for *prachar* work in general and during Yagnas in particular.

Further, it is the experience of those who have been actively and sincerely participating in the spirit of the Study Groups that the Groups have been an effective forum for bridging the gaps in the thinking of the participants and for gaining a deeper insight into the wisdom of the Rishis.

The Groups also serve, depending upon the attitude of the members, as a field for the development of a spirit of brotherhood,

self-confidence, clarity of thinking and expression, patience, detachment etc. Needless to say, a true Study Group member, groomed over a period of time, would discover within himself/herself, the necessary equipoise to face the challenges of life with a smile!

Consolidation

A stage has now been reached in the Study Group movement when the need of the hour is not expansion but consolidation. The emphasis should shift from quantity to quality. In the ultimate analysis, the acid test of a Study Group member in general and the Sevak in particular is the beautification of one's own personality with its immediate impact in the Chinmaya family. Human as we are, with our defects and limitations, timely warnings coupled with effective guidelines for introspection and rectification have been provided by Gurudev from time to time.

Thus, only recently in response to the Guru Poornima offerings, Gurudev's advice to the older members of the Study Groups is:

"Now the attempt of the older students should be not in studying and discussing but in living constantly in a mental atmosphere of His presence. Be in Him and act here and now."

The guidelines have also been further elucidated by Swami Dayanandji in the course of a series of talks on "Values of Life" to the members based on the 20 qualities enumerated in Chapter XIII of the Bhagavad Geeta, when Swamiji eloquently unfolded the code of conduct to be followed by Mission workers to maintain an inner alertness and balance at all times.

It is humanly impossible to repay the debt of gratitude for what the Study Group members have received from Gurudev, Swami Dayanandji and the Mission even during one's life-time except by becoming worthy instruments to share this knowledge with others!

Responsibility

There is a tremendous responsibility cast on the Study Group members of the Chinmaya family as every thought, word and deed would be critically viewed and continuously judged by the members of one's own family and the public to see whether the Study Group members and Sevaks, in particular, are themselves endeavouring to translate in their own life what they have learnt and what they attempt to preach! Hence, the Study Group members should not lose sight of the fact that they are the fortunate instruments representing a mighty cause, a unique institution and a noble *Parampara*.

Constant alertness, both on and off the field, is called for so that we do not become, even unwittingly, agents to tarnish the glorious image of the Renaissance Movement, so painstakingly built up at tremendous sacrifice by our Gurudev. Even in the fulfilment of these 'responsibilities', as our Pledge concludes, let us invoke in all humility Gurudev's blessings and the Lord's grace: "We know our responsibilities, give us the ability and courage to fulfil them." Hari Om!

NATIONAL INTEGRATION & CULTURAL RENAISSANCE

Brahmachari Haridas

Blessed Children of the Rishis!!

ALL of you are aware that the most pressing problem in our country today is National Integration. This has become a problem because we belong to different linguistic areas with their own special customs, manners, food habits, sartorial tastes and climatic conditions. Amongst these manifold things that make up our lives, we find a lot of divergence. We know from past experience that national integration cannot be brought about by having one common language. And avaricious politicians are ever ready and willing to fan the fires of discord among the masses so that they can further their own nefarious ends. Under these conditions, we wonder how many of you have thought of any other means to achieve national integration.

There is certainly a means yet to bring about national integration and that is through the understanding and appreciation of and respect for the common cultural values that permeate the Indian social fabric. Our country's cultural tradition is certainly a spiritual tradition. By spiritual tradition, it is meant that approach to human personality that believes in the unfoldment of human possibilities through ethical and psychic discipline. Those of us of the Mission, who have discovered a respect for these spiritual values in life, have felt a certain sense of solidarity and brotherhood in spite of all other above mentioned differences amongst us. Most of us know that the bonds of shared ideals and values of life are usually stronger than even family ties. This cultural solidarity was the one and only unifying factor of Indian nationhood. Those of us who appreciate these spiritual values through Sri Swamiji's discourses on Geeta and Upanishads have formed ourselves into the Chinmaya Mission for further study and inspiration. Members of other religions are also welcome to these classes, and indeed some are already attending. What we study is the fundamental ethical and spiritual dis-

ciplines common to all religions as found in the Vedanta Philosophy.

What we need in India today is a proper appreciation of our own heritage and culture. Patriotism is a rare commodity today. The complacency that has taken root amongst us soon after the achievement of political independence has sapped our moral fervour and sense of justice. If the children in a family have no respect and love for their parents, very little harmony, peace and prosperity can be there; similarly, if the citizens of a nation have no respect and love for its past traditions, if they are ready to disown the country's glorious cultural heritage in the name of false supplication of dubious modernity, the future generations will become culturally rootless. This is what is happening in India today. The only remedy is a 'cultural renaissance.' Through its study classes, the Chinmaya Mission is trying to bring about this 'cultural renaissance' amongst the educated elite in our country.

To change the temper of a nation, we must change the 'cultural stance' of its educated classes. This means giving them new values and convictions to guide and conduct their lives in society. The modern man is fascinated by a scientific and rational approach to all problems. Vedanta approaches religion and spirituality with this scientific spirit of enquiry and experimentation and hence it has special charm for the modern intellectuals. Our study groups discuss religion and life, science and spirituality from the intellectual plane of rationality, practicability and utility. They are discussion groups where honest probing and searching queries are encouraged in a healthy atmosphere of sincerity and earnestness. Life's problems are discussed. Groups are kept small to enable participation by all.

To join these study circles, is to come to understand and appreciate the spiritual and philosophical treasures of our culture. Join this renaissance movement and help yourself and the nation.●●●

REMINISCENCES

A UNIQUE EXPERIENCE

Dr. Paul Kurthy, Budapest, Hungary

More than a decade ago I had the privilege of hearing Swami Chinmayananda at one of his Geeta Yagnas. He is one of the most enlightened men with a clear-cut idea, a cogent view on the Vedanta philosophy. His explanation is full of vitality, and I understood his discourses not only by my brain, but by my heart and will also. At that time I met the Swamiji in a personal meeting. The meeting lasted for about 15 minutes, but the impression it made on me is ever-lasting.

In the intervening years I exchanged a few letters with him. In 1972, I had the opportunity to participate in a Yagna on the 13th Chapter of the Geeta in Zurich, Switzerland. During the Yagna I understood the essence of Vedanta and the core of meditation based on Vedanta. Why? Because the explanation was not only lucid, but moreover the audience received a special mental energy to comprehend the essence, and this gave me vital energy to put into practice the teaching. The story is short, but for me it has been very important for all my life.

MAGNIFICENT INSPIRATION

Mr. Peter Viesnik, London

I went to India in 1969 to investigate a little more closely, at the source, the recorded observations and recommendations of the ancient wise men of the East and to see if this distilled knowledge was of practical use and indeed practised at present.

An interested spiritual dilettante, not wishing to become *too* closely involved, with no ideas where to go, whom to see, how to make contact, etc. But by *karmic* inevitability, I found myself quite unexpectedly staying in Sandeepany Sadhanalaya, where I carefully studied and completed the Chinmaya Lesson Course in Vedanta. Ah, what blissful days of peace, harmony and tranquil routine, most conducive for inward reflection...

After some months, the long-awaited arrival of Swamiji occurs and suddenly the ashram is a humming hive of activity as a full-blast of pure energy, positive thinking and love is wondrously and thankfully received. Yes, Vedanta *is* being practised at this present time, and Swamiji is its living exponent. Suddenly I am no longer the interested observer, I am involved—fully!

Further influencing by attending Yagnas in Kerala and Delhi and a culminating prasad of a sojourn in vibrant Uttar Kasi, almost the source itself. One can only marvel at the Swamiji's eloquence, giving the ancient teachings credence by his living example, sweeping away negative attitudes with his infectious enthusiasm and bubbling inner joy. What a magnificent inspiration!

The teachings of Vedanta and Swamiji's influence proved to be the beginning of an entirely different pattern of living for me together with change of attitudes and actions. If only Swamiji could be resident here in London to give my Sadhana a boost every now and then, which is much needed at times. My *pranams* to your feet, may you long continue to inspire and awaken dormant spiritual tendencies in the hearts of all beings.

HEALER OF SPIRITUAL SICKNESS

Smt. Janaki N. Menon, Ernakulam

Though material advancement and scientific discoveries have made everything perfect for a happy living, deep down the corridors of our personality we can still hear the mournful whisperings of dissatisfaction and dejection. Although this may seem to be a paradox, Mahatmas have diagnosed it as the sickness of the spirit, requiring spiritual regeneration.

It was at such a period that Swamiji came down from the Himalayas with his message of love, peace and unity. His method to revolutionise the minds of the people is the study of our ancient scriptures. Through numerous Yagnas, Swamiji explained the ancient faith in modern terms, giving the millions of listeners an insight into life's purpose and the method to achieve it.

His erudition, diction, lucid presentation, the skill with which he explains the abstruse philosophical truths, his wit and humour are the hallmark of his success. Added to that he practises what he preaches. His life and work is an open book for all to read and understand, assimilate and emulate.

Actually it is a meek and blessed influence stealing in, as it were unawares, upon the heart. It comes quietly and without any excitement. It has no terror nor gloom in its approach. It is untrammelled by creed and unshadowed by superstitions.

We all know how this Master sings tirelessly, day in and day out, from place to place like a whirlwind, the rhythm of eternal peace giving solace and comfort to thousands. The melody he sings through the Gyana Yagnas enters like a shaft into the closed chambers of human hearts. The response is the Chinmaya Mission with its varied activities.

Yet another landmark in the Hindu revival movement is the establishment of the Sandeepany Sadhanalaya in Bombay to train Sadhakas and send out as missionaries to preach the gospel of Satyam, Sivam, Sundaram.

The Chinmaya Mission in Ernakulam, his birth place, of which I have been Secretary-Treasurer for 15 long years, runs several Bala Vihars, Study Groups and Satsangs. We also run a Vanitha Ashram and a nursery school, both of which are running very well thanks to the blessings of Gurudev. May he live long with health, energy and vigour to guide us in the right path.

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BRIGHTER GLOWS THE DAWN

Shri Jagadeesh Prasad, New Delhi

Today's generation demands a rational explanation for everything, including religion. They have no time or patience for blind faith. As if in answer to their call, Swami Chinmayanandaji appeared in our midst from the Himalayan recesses.

In the background of today with tension mounting on all sides, with every one ready to cut the other's throat, Swamiji is showing the light towards which the intelligentsia is flocking—from Trivandrum to Haridwar, Bombay to Calcutta. Under his guidance and with his blessings, many have walked out of a life of contentions into one of harmony.

The tiny spark lit by Swamiji in Poona in 1951 has been gathering strength, and single-handed Swamiji has done more to spread the Vedanta philosophy in India and abroad than many of the older, well-organized missions with a large number of Swamis working!

A great miracle Swamiji has accomplished is in making a certain Shri Natarajan into Swami Dayananda, a worthy successor. Those who have come in contact with them have all changed for the better, some more than the others. The magic of Chinmaya has in a short span of two decades transformed an unbelievable number of men and women not only in this country but also abroad, where his following is gaining momentum.

What he teaches is nothing new or original, but a modern interpretation of the ancient truths of Vedanta and the Geeta. And it is here that the Swamiji's greatness and originality are superbly displayed. With examples from everyday life, spiced with humour, he drives home the most abstruse point. The old eternal truths appear refreshingly modern. The exuberant joy within him is irrepressible and contagious. He is performing the miracle of diverting the thinking of his listeners into channels which enable them to live a better and a more useful life, leading them towards spiritual unfoldment.

The concept of Study Groups is unique to the Chinmaya Mission. The systematic course of study prescribed by Swamiji, the insistence on daily studies and meditation, and the weekly group meetings keep the interest alive and make the progress easier. As a result, there are now hundreds of Study Groups spread over India and abroad.

Of those who come to listen to Swamiji, in the more than 200 Yagnas he has conducted so far, a very large number consists of students and other young people. The Bala Vihars for children and the Teenagers' Groups have also taken firm roots and are proving of great help in moulding the future generation.

The brightness of the fire lit by the Swamiji two decades ago in Poona has now spread into a nation-wide Chinmaya

movement. I am sure its glow is increasing day by day and it shall soon reveal its full glory.

THE MAN AND HIS MISSION

Shri P. Anant, Jamshedpur

It is rare indeed that we come across a man of spiritualism with such multifarious accomplishments and qualities as Swami Chinmayanandji. His fluent and forceful exposition of India's ancient teachings, clarity of ideas, apt similes, pungent criticisms and enlivening sense of humour are well-known to millions in India and abroad who have attended his Gyana Yagnas.

In addition, he combines in himself the proficiency of a writer, the wisdom of a prophet, the tirelessness of an inspired worker, the aesthetic sense of an artist, shrewdness of a judge, the frolicsomeness of a child, and the acumen of a scientist's logic.

We are indeed blessed that such a saint, a living monument of our culture, has come down into our midst, inspiring us with a vision and mission in life, and sparing no pains to help and goad us on the path of progress.

Swamiji's creative mind has developed and implemented various programmes to spread the message of Vedanta in addition to the Gyana Yagnas — among them the self-study groups, group discussions, Bala Vihars for children, Teenagers Groups, Devi Groups for ladies, Bhajans, Satsangs, Archana sessions and retreats for meditation. Whether one is an agnostic or Bhakta, a student or a learned man, or anyone from any walk of life — engineer, doctor, lawyer, accountant, businessman or politician — Swamiji has a marvellous capacity to talk to them in *their* language, take them step by step with unfaltering logic to the maximum height they can reach with their faculties, and to make them understand the valuable lessons of religion.

Torn apart by the various demands of modern life, man today rushes from field to field to discharge his obligations until at last he staggers and droops under the load of unfulfilled demands! It is here that Swamiji's teachings come in handy to help us in self-analysis and to flush out the depression that chokes our spirit. For those who sincerely expose themselves to these life-restoring ideas from our Scriptures as expounded by the Swamiji, their inward unfoldment takes place simultaneously with the listening process. This is not an exaggeration, but my personal experience.

The cultural renaissance heralded by Sri Swamiji through the Yagna scheme has opened the eyes of many a stranded soul on the crossroads of life, given them the much-wanted moral strength and courage, and kindled in them a greater respect for the ancient wisdom of our land.

ROLE OF THE GOD-MAN

Shri R. S. Nathan, Calcutta

Today a God-man has to deal with an invisible demon who has entrenched himself in the mind of practically every individual in human society. It is not a physical eradication, but a mental transformation that has to be achieved. The enemy has to be fought from within and not without. Man has to be reconverted from the animal to the human, and then to the divine.

Thus the change has to come from within. The divine spark in every man has to be invoked. This is not the sort of work that can be done by legislation or political manoeuvring. This stupendous work can be handled successfully only by a person who has his roots in the great cultural and spiritual heritage of this hallowed land, his head in the realms beyond and a heart full of compassion for his fellowmen groping in the dark.

It is by the grace of Providence that dynamic Swami Chinmayananda came to us two decades ago, soon after independence, to start the mental, intellectual and spiritual renaissance in this country. And lo! 'Chinmaya' took the intelligentsia of the country by storm.

The God-man diagnosed that the country was suffering from lack of character, corruption and immorality in almost every walk of life and decided on the cure of inner transformation. Dissemination of knowledge on the Science and Art of correct and efficient living and character-building as taught by our ancient sages was the panacea for all these ills. And the Yagnasalas were to be the dispensaries through which he would dispense the medicine in appropriate dosage!

This Divine Doctor has thus been strenuously and continuously dispensing, during the last more than 20 years, the nectar which, if properly digested and assimilated as directed, would ultimately lead his sincere and persevering patients to a rich and fruitful life in the material plane, and to bliss and immortality in the spiritual plane.

Thousands upon thousands of educated men and women who have had the fortune to attend one or more of the more than 200-odd Gyana Yagnas conducted by the Swamiji have been galvanised into a thrilling experience—and our countrymen are awakening from the age-old stupor into which they had fallen. Twenty years of dynamic and dedicated work directed towards the "reconversion of Hindus to Hinduism" as the Swamiji himself cryptically puts it, has begun to tell.

Men and women beyond the seas too have started looking with wonder at the marvellous spiritual reformation that is taking place under the inspiration of Sri Swamiji. Little surprise therefore if the Swamiji is called to the United Kingdom, the Continent or the States, any number of times.

While 20 years of strenuous, dedicated work has made inroads into the physical frame of Sri Swamiji, he has tutored Swami Dayananda to take over the torch and carry it aloft with equal ease, efficiency and tenacity of purpose. And the Guruji now sits back and relaxes (but can this dynamo really relax?)

beaming with satisfaction at the disciple taking charge of the illustrious task.

In this tremendous task of human reconstruction undertaken by the revered Swamiji and his erudite disciple in a way never attempted before, what is the part that we can and have to play, is a question which should have risen in the minds of many of us sometime or other. I for one believe that in every 'Bharateeya' there is a potential Chinmayananda or Dayananda lying latent, waiting to be invoked. Here is the Master showing us the light, teaching us to shape our thoughts in quantity, quality and direction. Let us allow him to kindle the Light in us. Let us respond to the inner call of the divine, and allow it to shape our lives and evolution. The Master is showing the path, and pointing to the goal. Let us ARISE, AWAKE, and MARCH ahead again to the glory that was Bharat, and onward to the glory that is MAN the DIVINE.

WHY GEETA

Shri R. R. Diwakar, Chairman, Gandhi Peace Foundation, Hubli

Swami Chinmayanandji started the 'Geeta Yagna' to dispel the ignorance about the real purpose of life, by the resplendent light which the Geeta throws on the various aspects and problems of life. Swamiji's mission spread with rapidity and has been very popular because people were hungering for the wisdom which is concentrated in the 700 odd verses of the Geeta.

Swamiji's command over English, his eloquence, his skill in weaving the current history, happenings and situations into the fabric of his talks on the philosophy of life and action embodied in the Bhagavad Geeta, attracted even very sophisticated people to him.

This word 'Yagna' is used in the Geeta at various places, and ultimately the Lord has said that 'Gyana Yagna' is the highest. Gyana Yagna means the sacrifice of all ignorance for gaining knowledge. In other words, it is the fulfilment of the great and basic aspiration of the Upanishadic Rishi who said 'Tamaso ma Jyotirgamaya', from darkness lead me to light.

Man starts life with 'I', with the Ego. But he should not end his life with the Ego. For, he is but a part and parcel of the Whole Being, everything that ever was, has been, is, and will ever be. An atom, the nucleus of an atom is a part and parcel of the infinite cosmos. So too is the Atman (the individual soul) only an 'amsha' (an infinitesimal part) of the Paramatma. At least by the end of one's life, if not earlier, this realisation must dawn on each individual. He should be able to follow a path in life which would assist him to realise that he is but a 'nimitta matra', an instrument, of the Whole Being. It is this realisation which would lead to the doing of one's duty without attachment to the fruit thereof and unbounded devotion to the Supreme Power or the Whole Being above referred to. It is this integral approach alone which can fulfill the real destiny of man.

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A NEW TYPE OF SANYASI

Shri Vasudevan, Jamshedpur

In Swami Chinmayanandji we are faced with an entirely different type of 'Sanyasi', who projects the ancient wisdom with modern approach and methods as well as a relentless dynamism. He is clear in what he says and it is clear to the listener that he knows what he is talking. This lends a purpose and force to his talks seldom met in others.

I also had the privilege of visiting his Bombay asram, Sandeepany Sadhanalaya. Again it is not 'yet another asram'. The teamwork and purposefulness of the training course there are obvious.

Swamiji's several Yagnas in Jamshedpur irresistibly attracted all types of persons — engineers, doctors, accountants, contractors, businessmen and workers of various classes and status — who returned each day with something which made them richer.

The ancient wisdom thus found a relevance and footing in this industrial town. Soon a centre of the Chinmaya Mission was opened and Study Groups, Devi Groups and Bala Vihars were organised. The study of the scriptures was taken up systematically. As the number of Study Groups increased year by year, it became necessary to start a 'Newsletter' for better communication and exchange of ideas.

Within a few years the Mission and its activities have succeeded in creating a good impression in the public mind. Quite often our Devi Groups and Bala Vihar children are invited to give Bhajans, Vishnu Sahasranama Archana or chanting of the Geeta by various organisations and individuals. Quite a few organisations have also literally copied our system of Study Groups and Bala Vihar classes with benefit. It is very heartening to observe that the seeds of cultural revival sown by the Swamiji during various Yagnas have sprouted spiritual awakening, a resurgence in cultural activities, and a scientific appreciation of our immortal scriptures suited to our present day requirements.

The wind of cultural renaissance is blowing over and around us. May we be able to hoist the sails of our intellect, to catch the breeze and set a right direction to the boat of our heart to the Glorious Goal! Hari Om!

A TRANSFORMATION

Shri K. R. Kaimal, Trichur

I knew nothing of Sanyasis, still less about Vedanta, till I met Swami Chinmayananda, a boyhood acquaintance of mine. I was reluctant to be a sponsor of the first Yagna conducted by the Swamiji at Trichur, but by the time the Yagna was over, I had been converted into an ardent devotee. Every word Swamiji spoke at the Yagna went right deep into me, and that resulted in my transformation from a sceptic into a humble devotee!

Later, I actively participated in the Chinmaya Movement in Trichur for several years. But unfortunately I got sick and owing to ill-health I had to retreat.

Now I am only an onlooker, but with this conviction: To those in the ordinary level, if they join the Chinmaya Movement, they can lead a more healthy, happy, contented and God-inspiring life. To those in serious pursuit, bearing in mind that they are after that which is beyond Samsar or Maya, they can achieve their goal if they steadily pursue the maxim 'Kill the mind' as the Swamiji says. Hari Om!

GURU DAKSHINA

Shri K. L. Kharbanda, New Delhi

During the last two decades the Chinmaya movement has gathered momentum and engulfed almost all urban areas of our vast country. This miracle has been wrought by a lone lover of the Lord, known to the world as Swami Chinmayananda. What started as a trickle has become the mighty Gyana Ganga. Courage of conviction and his tireless enthusiasm fired all those who cared to come in his divine orbit!

The keenest pleasure, other than Self-realization, which a seeker can experience, is when he finds a man who really knows and also possesses the art of communicating it to others. Swamiji's talks leave that indelible mark on the hearts of his listeners.

The talented one talks to charm the ears, the learned one to overawe others, but the sage talks to make you reflect on the way you are living and the way you ought to live! Hundreds of people have felt after listening to the Swamiji that they have been referred back to themselves in order to look within and see what they have done to themselves!

Out of mere clay, he fashioned men; out of such men, he moulded seekers; out of these seekers, he selected a band of selfless workers to spread the Divine Message through the novel but effective scheme of Study Groups, Bala Vihars and Teen-agers' Groups.

Sastras, hitherto considered the preserve of a learned few, are being brought to the abodes of householders. There, keen discussions are held to uncover the suggestive import of the sacred truths enshrined in the immortal Scriptures.

All this must change men, and we know they man the various posts and chairs. Is it not then the best way of changing the world?

His message of love goes beyond the bounds of any one single faith; it is sure to bring men of different creeds together, so that all may live in peace, harmony and in full awareness of their spiritual potentialities.

We, who are his children, must make an ardent endeavour to carry this message to all homes. Let that be our Guru-Dakshina at his hallowed feet!

BIOGRAPHY OF A MISSION

Worker, Hubli

It was in 1968 that I had the privilege of attending the first Yagna in Hubli of Swami Chinmayananda. Listening to the Swamiji's discourses turned a new leaf in my life and that of many others.

A mean, ugly conceited worm of a man began to change in the sense that he realised what he was and resolved what he should be! When I returned to work as usual after the Yagna, I experienced as though I was enveloped in a strange mist of some spiritual aura and seemed to hear a strange voice guiding me always — what to say, do and think.

I was one of the few lucky to be personally invited to join the Study Group. Thus the wheel of the Chinmaya Movement was set in motion in Hubli. In the study circle, I soon realised how like me hundreds were fired with the same or more enthusiasm and resolve to contribute themselves to this cause as Guru-Dakshina to the Revered Teacher.

Regular Study Group meetings, then forming of a Mission Branch, Bala Vihars — all activities self-inspired — went on smoothly. In 1969, when Swamiji visited Hubli for another Yagna, he became a household word to additional thousands. After the second Yagna, activities multiplied. Study Groups became 3, Bala Vihars 10, Bhajan Group 1, and Devi Group 1.

In 1970, Swami Dayanandji came for the first time to Hubli for his 40th Geeta Yagna. By this time the Chinmaya Mission was well known, and the Yagna was a great success. Like his Master, Swami Daya could sway the crowd by his brilliant exposition of the Geeta, fluent speech, witty anecdotes and utter simplicity.

Swami Daya's second Yagna in 1971 resulted in the starting of a Nursery School in Hubli, with his personal contribution of Rs. 1,000/-. The strength of the school has been steady for the last two years, with 52 kids, two teachers and one ayah.

Revered Gurudev blessed our branch by a cash gift of Rs. 10,000 for the school and the generous public of Hubli has added to it Rs. 5,000/- to construct its own building for the Nursery School.

The Mission has also organised Satsangs by several other eminent religious leaders and issues, for free circulation, bulletins conveying spiritual ideas and thoughts. It is not an exaggeration to say that the Hubli Mission has made a significant contribution to the spiritual awakening amongst the educated and intelligentsia in Hubli as well as nearby places.

May His blessings and His unseen hand guide us all in keeping the wheel of Chinmaya Movement going on and on. Hari Om!

SHOWS MAN'S HIGHER NATURE

Shri K. Annadhanam, New Delhi

It is the negative qualities that create all shackles for man. In simple and clear language, Swamiji dins in the ears of his

listeners that there is a higher nature, Self, spiritual being within each of us. At times His Holiness makes us feel glimpses of those, but human mind being what it is, such occasions are few and far between!

Swamiji stresses that intellectual clarity is not enough while clearing away intellectual doubts by a greater light of Self-knowledge, the knowledge of God. He makes the listeners take to practice so as to see inward, in order that one may act with the consent of his whole being with a perfect faith, with perfect devotion to the Self.

His talks are so straight in their appeal that they make us feel we can make our life godly by overcoming *karma*, and not merely look aghast as a helpless inert being. He makes us seek the highest truth as an instrument to open the passage from our present mortal imperfection to mortal perfection and thenceforward to divinity. This, the Swamiji often says, should be sought by unifying work, knowledge and devotion.

Modern man is under the misconception that the Vedas are for the priests and Vedanta for the sages. Realising this, Swamiji has taken it upon himself to bring home to the ordinary layman that there is nothing mysterious about the Vedas or Vedanta, that their knowledge can help make him more efficient in his day-to-day life. Swamiji's dynamic, divine personality has helped thousands to tear asunder the veil of ignorance, to drive away the negative mental activities which are the cause of his ignorance and illusions.

SMALL BEGINNINGS . . .

Shri V. K. N. Arjun, Secretary,

Chinmaya Mission, Rajapalayam, Tamil Nadu

Rajapalayam is a small town, but the Chinmaya activities here are big, thanks to the gracious blessings of Swami Chinmayananda and Swami Dayananda.

Our Mission had a small beginning, but two Yagnas conducted by Swami Daya led to the establishment of a Chinmaya Nursery School and it has now blossomed into a full-fledged Vidyalaya.

The red letter day in our Mission was the visit of Swami Chinmayananda on 23rd February 1972 for a four-day stay, during which he presided over the Chinmaya Vidyalaya Anniversary and laid the foundation for the school building.

In addition to the Vidyalaya, we have several Bala Vihars, English conversation classes for ladies, music classes under the auspices of Chinmaya Kalamandir, and we publish a monthly 'News Bulletin'.

I must add that the varied activities of our Mission are patronised by Shri P. R. Ramasubramania Raja of Ramco Group of Industries, and his family, as well as the general public of Rajapalayam.

Swami Daya visits our Vidyalaya every year, and has a soft corner for Rajapalayam!

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TOTAL TRANSFORMATION

Shri Daulat Rai, Hyderabad

While studying in England, I was once asked to speak on religion in my capacity as president of the International Society in Wales. And truth to tell, my affirmation "Religion is too antique for a modern intellectual man" was applauded under the then prevailing atmosphere, influenced by Russian ideology and atheistic materialism among the British youth. This happened in the early thirties.

More than two decades later, I came under the magic spell of Swami Chinmayananda while attending his Yagna in Hyderabad. The expression, the phraseology, the language, the style was so penetrating and captivating that my inner personality was transformed almost totally. I was astonished at my ignorance and misapprehension of the true import of religion.

This was the starting point of my career in the spiritual path. Later on I was so interested and involved in the subject that I attended all discourses by Swamiji, in Hyderabad and other places. As a matter of fact, I was fortunate enough in organising several Yagnas in Hyderabad.

My inner transformation was slow and steady in the beginning, but later on it gathered momentum with the systematic study and reflection on Swamiji's numerous books. Now I feel a happier, peaceful and contented man with least worries and anxieties. This is all due to the benign influence of the Swamiji.

This, in short, is the total transformation I had through the inspiring discourses and study of all Swamiji's publications on different scriptures. "World Redemption through individual redemption". Hail Chinmaya! Hail Renaissance!

APOSTLE OF SPIRITUAL REVIVAL

Shri Moothedath Narayana Menon, Tripunithura, Kerala

Swami Chinmayanandji appeared like a meteor on the spiritual horizon of this ancient land and soon captivated the hearts of millions of devotees all over the country and abroad. Unwearied by ignorance and undismayed by talent, he goes on stating and re-stating the grand concept of Oneness of Life and the infinite bliss of self-realisation.

The felicity of expression and lucidity of exposition which characterise his Yagnas have elicited warm encomiums from every quarter. And they never fail to evoke the religious zeal of the people. He transcends the distinctions of caste and creed and the lowly as well as the learned are equally dear to his heart.

In all his lectures, Swamiji tries to expel the erroneous notion that science is fundamentally antagonistic to religion. He emphasizes the complementary character of the forces of science and religion in the service of total human welfare. His exposition provides an answer to many basic, social, political, economic and scientific as well as spiritual problems that beset the modern age.

May this apostle of spiritual awakening live long to make the whole of Bharat and the world pulsate with Atma Chaitanya.

A TRUE MASTER

Dr. R. L. Soni, New Delhi

It was in 1951 that I first met Swami Chinmayananda at a friend's house in Delhi. I was not then much inclined towards religion, and when the Swamiji asked me what God I believed in, my reply was 'none'.

By the time our next meeting took place, again in Delhi, I had by chance adopted Lord Siva as my Ishta Devata, and Swamiji gave me the Guru Mantra: "Om Namah Sivaya". I was then deeply impressed by his Yagna discourses and guidance on meditation.

I served in Burma for a decade from 1953 in the medical service, and had occasional correspondence with the Swamiji to clarify my doubts. He was most kind to reply to my doubts without fail, and even included some of the replies in *Vedanta Through Letters*, (pp. 193-197).

I can never forget Swamiji's reply on 'the principles of right living' as constituting Satyam, Ahimsa and Brahmacharya. He added: "So make an earnest attempt to live up to those high values of life. Continue Bhajans and Satsangs. Spread out what little you know. Attract more and more people into the fold by your own example. Live spiritualism in your daily life before you give it out. Get an ideal yourself, and people automatically flock round you. Try and you will see."

Again, "It is for the student to develop his own aptitude for the right living. Make religion a constant 'principle of living' in your life and not a mere accidental enthusiasm or a monotonous routine . . . Once a seeker has decided to dedicate himself unto the Lord, all his anxieties end, all his fears end." These are pearls of wisdom from the revered Swamiji, which I wish to share with the readers.

I am a changed man now, with the Lord's and my Gurudev's grace. May the Lord give me the strength to follow the path Divine.

THE ART OF LOVE

Swami Chinmayananda

Though we all know what love is, we are shamefully ignorant of the nature of love. And love, no doubt, is the only solution for man's problem of existence.

Unfortunately there are very many unconscious misunderstandings in our vague concept of love. We usually demand that we must be *loved by others*, than that we must *love others*. We generally wait for others to love us—and if we don't get their love, we are unhappy. We never think of going out into the world and give our love to others.

Have you tried this? Have you tried to give love to your friends, relations, strangers? I am sure many of you may have never even attempted such unilateral love. Great people alone know how to give love—and in fact, therefore, they are accepted as great.

If we know how to love, we will be loved by others. This is a law of the universe. When we *give* love, it is active loving. Generally we are passive. We cry to *receive* love.

To love others is an art, and we must know its theory and practice, its methods and techniques, in order to master the art of giving love.

Since we have misunderstood that "being loved", is love, we always try to be good, cheerful, smart, to dress up well, and to keep beautiful, so that others may love us! This anxiety to be loved by others makes men run to gain power, wealth, status, position, to undertake daring adventures—to perpetrate even inhuman cruelties. They believe that these may bring to them love from others.

In love, the problem is not *whom* to love, but it is of *how* to love. Love is an ability, capacity in our minds, which is to be systematically cultivated. Once the faculty of love has developed, we have the total freedom to love and any situation is a fertile field for the cultivation of our love.

How to Love

We really don't know *how* to love. Our love is disgustingly commercial, we barter away our love for an object or a being, for the benefit or the joy we might

get out of the center-of-our-love. Naturally, in such a relationship, the laws of exchange that govern commodities in a market will come to play: the law of supply and demand!

The only moments when man is happy and at peace are those when he discovers an impersonal union with others in love. In the fusion-of-love with another, man feels uplifted, enthralled, divinised. This demand is the most fundamental urge in the human bosom, and this is the only passion that holds homes, communities, nations and races together.

This love is of two distinct types: We may call them higher-love and lower-love. The higher-love is called *Prema-Bhakti* (devotion) and the lower-love is known as *Sneha* (affection). In both *Prema* and *Sneha* the emotion of love is the same. Only the love when directed to a "higher" object-of-love is called *Prema*, and when directed to a "lower" object-of-love it is called *Sneha*. Thus we have *Prema-Bhakti* towards parents, God, teacher, country, knowledge, etc., while we have *Sneha* for our friends, brothers, pets, flowers, toys, etc.

Sneha is always for mutual benefit. There is in it a search for desire-satisfaction. There is a togetherness in *Sneha*, but always, for it to continue, each will have to enrich the life of the other. In *Sneha* relationship there is an abject dependence upon those whom we love. Each depends upon the other. Thus it cannot be the final solution for the human yearning for happiness.

In fact, our ancient Rishis are never tired of repeatedly asserting that the higher-love alone can help us to fully find our fusion with the entire world around us. The Upanishads, the Geeta and the Puranas not only indicate, in their silent suggestions, but they thunder forth their subjective experience that the higher-love can free us from all our sense of separateness and the consequent fears and sorrows of our inner loneliness.

Prema-Bhakti

What then is this higher-love, *Prema-Bhakti*? The emotion is the same in both the higher and the lower

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kinds of love. But when we direct our love towards a higher, a more inspiring ideal, our minds expand, our faculties broaden, our vision deepens and our efficiencies multiply. When this *Prema* is directed towards the Lord, the Divine Essence in man, it is called *Bhakti*.

The *Prema*-type of love has been glorified in all religions and great philosophies of the world. Here we love God and expect nothing in return. The very fulfilment of devotion is in the joy of devotion experienced by the devotee. And as the whole universe is to him nothing but the Lord's own Form-divine, to the true *Premi* everything in the Universe is sacred, divine, and an object of his deep love and reverence.

Here the lover is active, and his love is dynamic. He is not waiting to be loved by others. He is not a beggar at Love's temple-gate. His dynamic love floods forth from his heart towards all, storms into their hearts, and therein seeks and discovers a blissful fusion of oneness.

It is an aggressively consistent passion to *give* love, than a meekly persistent hope to *receive* love.

Love Everyone

This idea of "giving" is often dreaded by all. They

misunderstand it as a "giving up" of something—a painful renouncing. But in Hindu philosophy it is glorified as *tyaga*—relinquishment. Lord Krishna in the Bhagavad Geeta defines *tyaga* as the "giving up of all anxiety to enjoy the fruits of action." To "give" love is therefore to love everyone without expecting any results—any gains, profits—but demanding of life your privilege to love all.

Love, when it is true, full and unconditional, is its own reward. Very few realise this; none dares to live it in life. Only those very few who have grown up in their inward vision, and so evolved slightly in their spiritual growth, can feel this way, and readily discover the heroism to love—to "give" love to all creatures. For them, all are but the Lord-in-manifestation. What else can then we give to the world but love?

The sun gives and demands nothing; the earth, the moon, the rains, spring, flowers, rivers—everywhere in nature, the universal rhythm is to *give* lovingly and not to *demand* from others.

Therefore, let us serve all, realising that service of others is the expression of love in our inner heart. The Lord Himself serves us all every moment even when we don't love Him in return! Let us be god-like in our love for others—always and in all ways.●●●

CHINMAYA WISDOM

"Man is essentially divine and it is possible for him to claim his original Nature. Mind is the cause for all ills of life and it can be controlled and elevated through certain verified-and-found-correct practices. Even a rank sinner can raise himself to the heights of Divinity which is but his original nature, provided he is ready to undertake the journey."

□

"To serve the Almighty who is manifested in all living creatures with whatever faculty each one of us has, is the greatest worship, the highest spiritual living."

□

"When we are born, we cry and our relations and neighbours stand around and smile. Let us order our life in such a way that when we leave this world, we shall smile with satisfaction and let others be left crying at the departure of such a noble one. This should be the life's goal toward which one should strive."

BALA VIHAR

Dr. P. S. Subramaniam, Nagpur.

"Blessed Dear Children,

Om Namo Narayanaya,

Salutations.

"From the Lord when we reach here we come as good children of light. But as we live among others, the animal in us comes up and we become bad children of darkness. To avoid this fall we must always remember God. Bala Vihar is meant for this. With the songs of the Glorious Lord in your heart, grow to be great men and women of Bharat. As we grow we will have to serve our country and look after the welfare of our people. All these need ability, character, strength and God's Grace. Cultivate them all. Develop all these qualities through daily prayer and meditation. Never go to sleep or leave your bed without remembering the Lord's Glories and Beauty."

Swami Chinmayananda.

Why Bala Vihar

We are passing through an age of indiscipline and lack of moral background. The reason for this sad state of affairs is obvious. For quite some time the children and the youth in our country have been allowed to grow in an atmosphere which did not foster in them a firm faith in God and a sense of discipline based on a moral code of behaviour. Neither the homes nor the schools and colleges provided the right kind of environment and training. It is in these circumstances that Bala Vihars came into being to stop this unhealthy and unfortunate trend and give a new lead and a new hope to the coming generations. It is heartening to see that the Bala Vihar movement is becoming very popular with children and has spread throughout our country—nay even to other countries of the world.

What it is and what it does

Children in their formative and most impressionable ages offer a tremendous potential for being developed into men and women of character, integrity and ability, Bala Vihar can and does play a big part in this task by

providing a programme of activities that will not only bring out their inherent talents, but also help to develop an integrated personality in them.

It is a meeting of a group of children between the ages of 6 to 16 once a week in an atmosphere of devotion, friendship and affection. Its programmes are designed to train up children and inculcate in them a reverence for our glorious ancient culture and an aspiration to live up to it and also to instill discipline in their daily routine and devotion to their school career. It detects the dormant faculties of the children and helps to cultivate and improve them. It creates self-confidence and develops their leadership qualities.

They are taught to chant in chorus familiar texts like Srimad Bhagavad Geeta, Bhaja Govindam, etc. in sweet melody, not so much to understand the meaning, but to create a basic interest in our Scriptures and the great Sanskrit language. This will enable them, in their later life, to make a detailed study of these texts, understanding their meaning and significance, which will afford them the mental strength and fortitude to face the vicissitudes of life boldly.

Children all the world over are fond of stories and story-telling is an item they like best. Telling stories and making them repeat them in their own way have an important place in our Bala Vihar programmes. Stories with a good moral and educative value are selected from the Puranas, folklore, etc. and narrated in simple understandable language. This not only creates in them a sustaining interest in the Puranas, but also helps to elevate their character. Need to develop a healthy character in the younger generation has never been more important or urgent than today and purposeful stories well narrated leave a lasting impression on the young minds. They are encouraged to tell the stories loudly, slowly and clearly.

Learning to sing Bhajan songs in pleasing tones is yet another popular item. Wherever possible and convenient the children participate in indoor and outdoor games. In places where there are more than one Bala Vihar, combined Bala Vihars are arranged once

a month and occasionally they are taken for spiritual picnics to nearby holy places or places of interest.

The response so far has been very good. There is scope for more Bala Vihars in other localities, but that would require more Sevaks and Sevikas with desire to do 'Nishkama Karma' to conduct them.

Below is an appreciation from the parents of the children of Bala Vihar :

"We are under a debt of gratitude to the dedicated Bala Vihar Sevaks and Sevikas who conduct the Bala Vihars. With the training received at the Bala Vihars our children can now be distinguished in any public gathering by their smiling faces, ever radiating cheer, gentle behaviour and charming and disciplined conduct. The disciplines of upright conduct and purity of thought and action have so transformed the children that more and more parents are encouraged to send their children to the Bala Vihars."

IT TAKES GOD'S GRACE TO MEET HIM

"It is said that when our good karmas come to bear fruit, we are brought face to face with a great soul. It is God's sheer grace!

"I have been privileged to hear Swami Chinmayananda's lectures in Delhi from 1963 onwards, and served as his steno for nearly three months in Uttar Kasi in 1971 when the Swamiji wrote a commentary on Ashtavakra Geeta. I would like to relate one of the Swamiji's profound comments on life's problems in response to my questions:

—It is not essential to take Sanyasa for progress toward self-realisation. God has made no mistake in placing us where we are! One should strive to uplift oneself from there itself.

"To my utter amazement, the Swamiji never looked tired inspite of about 18 long hours of work a

day! It was a blessing to sit near him and watch the words flow like a torrent from his tongue.

"His interpretation of Sastras is superb. He unravels even the toughest knot in religion in such a modern and scientific way that even the dullest amongst us could easily understand its import. He thus makes even the blind see!!"

—Om Prakash Batra, New Delhi

CHINMAYA'S MAGIC SPELL

Shri M. Ramappa Rattehalli, President, Chinmaya Mission, Mysore

My first contact with Swami Chinmayanandji was more than a decade ago, when I attended regularly his first Geeta Gyana Yagna in Mysore. After the second Yagna in Mysore, it was a surprise that Swamiji desired that I should become the President of the Chinmaya Mission Branch in Mysore. I readily accepted this new assignment with the blessings of Swamiji. My joy knew no bounds, for I had this rare opportunity and the mental satisfaction of serving him and his cause. My intimacy with Swamiji was instrumental in cleaning my transitory desires and involve myself more and more in spiritual thinking.

I became a staunch follower of Swamiji and followed him wherever he went — Bombay, Bangalore, Madras, Calicut, Uttar Kasi and other places. His way of life, his depth of knowledge, his effective and lucid oratorical interpretations of the eternal teachings of the Geeta and the Upanishads, brought a great change in my outlook. I became convinced that real happiness consists only in advancing spiritually.

I realised that what God has given is meant not only for me, but for the good of others also. In addition to helping my near and dear ones, I gradually felt that I must do my mite for the general public. Soon, I gave away my worldly possessions and property to my children as I did not want to have anything to call mine.

By Swamiji's grace I am taking the right path and trying to advance in the spiritual path, keeping up my Sadhana regularly. I am convinced that lives of great men like Swamiji make our lives sublime as well. ●●●

THE ART OF TEACHING CHILDREN

Swami Dayananda

TEACHING is an art and it becomes a delicate art when what we teach is something that is not objective. All the Bala Vihar Sevaks and Sevikas, whether you wish it or not, are teachers. The qualifications to become an artist are not common. There are certain prerogatives that an artist enjoys. It takes certain special qualities which are not common and these special qualities make that one different from others and in his own right he becomes an artist. Even a cook is an artist. Similar is the case of painter or a sculptor.

As in the case of painter and a sculptor, who are generally recognised as artists, musician also is an artist. The painter or the sculptor has a vision which he wants to unfold. If that vision is with himself he is just a 'visionary'; but if he transfers his vision for other physical eyes to appreciate, to the extent he is able to unfold it, to that extent he is a good painter or sculptor.

For example, a painter sees a beautiful scene, using the seven vibgyor colours and with brushes he is able to reproduce the image he has seen and is with him, on to the canvas. The other man has a stone and he produces a beautiful idol, which again is something which is intimate with him, and he is able to make it manifest. Of course, a sculptor must be very careful, more than the painter, in that he can't use his chisel as he likes, especially on the face; if too much is chipped off he has to throw away the whole block of stone. It means each stroke of his hammer on the chisel must be correct. He sees his vision in the piece of the stone in front. He chips off the unwanted portion of the stone. The beauty of his creation lies in between the parts chiselled. Remember a sculptor does not create beauty, he only removes all that which covers the beauty!

Teaching is much more delicate than sculpturing or painting. For in painting we have a canvas which will not react to the work on it or undergo any change; we can fix it up and we can produce what we are capable of producing. The change is effected by us, there is no conscious or wilful movement on the part

of the canvas. The reaction on the canvas is only what we can express or draw. In sculpture also it is the same. Depending on the velocity of the hitting as much stone will chip off, the stone does not change by itself. Having known the quality of the stone the sculptor is free to use his chisel and hammer. His idol does not wilfully change. The sculptor himself brings out the change while working. He can do this with ease and less effort because his raw material is constant and inert.

A Very Delicate Art

Whereas in teaching the material on which we work on happens to be a very conscious material, and that too a constantly changing material. So, the work becomes a very delicate art. 'Art' it is, because the material you unfold is what you visualise, and 'delicate' because the material you work on is a conscious, ever-changing material. If these two things are understood we shall be a successful sevak or a teacher. That is why a Master is called a 'Guru'.

*Gukaro andhakarashcha
Rukarat tad nivartakah.*

A master is rightly called as a 'Guru' in Sanskrit. Of course any teacher can be called a 'Guru' though we specially reserve the word for a type of teacher. 'Gu'kara stands for darkness (anything which covers) and 'Ru'kara is the one who dispels that darkness which is covering, the one who counteracts anything that is covering what there is.

A Guru is one who visualises the beauty and also knows what is covering it. He should very delicately remove it. The process becomes very very delicate because the material is changing and it is a living material. Therefore, a teacher's job is not a 'thankless' job but it is a "delicate" job. To the extent the teacher is appreciative of this truth, to that extent he can call himself a teacher.

As Bala Vihar Sevaks, teaching may not be your profession. You may be a typist, a stenographer or doing any other work, but when you take up this role of a 'teacher' (I will not call you a Sevak), the role of

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a teacher you must play; and when playing any role you must play that role completely. For example, in a drama when you are called upon to play the role of a beggar you cannot say "No, No, I will not act like a beggar, I want to act like a king," Then you will spoil the drama. So too here, even though it is a partial occupation or a part-time occupation, when you are in that occupation you must definitely be a teacher. Otherwise do not take it up because you are meddling with the minds of children. The growth or whatever takes place in their minds is not in our hands; but since we are meddling with them we must know what we are supposed to do.

Teacher Must Have Vision

It is easy to make them repeat a few Sanskrit slokas, it is easier to make them repeat the tuneful bhajans and kirtans, and it is most easy to make them remember the stories. You can tell them even the truths of Geeta and the stories from "Ramayana" and "Mahabharata." Children will remember them. But do not think that by all these, you have changed them. "All these and nothing more" is not the teacher's job; "So far and no further" is not the teacher's aim. A teacher must have a vision and he must be able to unfold that vision from within the child. The definition of every individual is "Satyam," "Shivam" and "Sundaram." The "Swaroop Lakshana" of an individual is "Sundaram" meaning Beauty, the Absolute Beauty. That is the Essential Beauty of the child. This inner beauty we must appreciate first; it should be something complete with us—not vague but clear, then make use of the stories, bhajans, etc., to unfold that Beauty in the child.

We can ask the children to behave in a particular fashion or introduce certain forms of discipline, we can ask them to say 'Hari Om' instead of 'Namaste.' But because they say 'Hari Om' or chant a few verses they are not changed. A tape-recorder would definitely do better. The inner decoration we have made, is important, not the outer decoration of making them pass as 'spiritual children,' and the new values the child has come to accept of its own accord, not because of our force or threat. It may be a value called Love, Truth, Sympathy, Compassion or readiness to serve. If the child discovers one of these, he will discover all of them without any effort. For example, if one leg of the cot is pulled, you drag the whole cot and all the other legs with it. So too, you only make

the child appreciate the intrinsic worth of any one given value and if the child has understood it as true, you have changed the child, its vision is changed.

Work of a Teacher

What is the work of a teacher? Giving answers to every question is not a teacher. To advise to do this and not that, that is the work of a consultant! But a teacher is the very one who removes darkness.

With a certain knowledge the teacher visualises something very vividly which the child cannot see. If we say "do like this or do like that" it is meaningless to the child because we are asking him to do something that he cannot see. Therefore the teacher must give the knowledge with the help of which the child sees something beautiful and the profound. The knowledge the teacher has, must be transferred into the heart of the child, so that he sees the same beauty and the same vision. When this happens the Master and the student will become one—they are not separate—the hearts of the Master and the student become one.

First, as 'teachers' we must appreciate our own work. You are not ordinary individuals. You have visualised something. You have listened to the beauty and truth of the Geeta from Gurudev and therefore you have come to appreciate the beauty in you. "With all my imperfections if I can be that Beauty, then everybody must be That Beauty only"—this vision must be something intimate with us. Then with that vision work on the children. It is the "Swaroop Lakshanam" that is to be evoked out of the child's heart—the tender heart, the flower-like heart. In the process of evoking the Beauty and unfolding that vision we may make them chant and sing. This job of showing them the Beauty in themselves is a very, very delicate art.

Free the Child of Its Tethers

A child may appear like listening to you but what happens in its mind we do not know. The child is already bound. You have to free it from the tender tethers. You, as a teacher, while giving these spiritual ideas, should be very careful or else you will at the most take away the child from the iron cage and put it again in a golden cage or a gilt one. That is why a teacher's job is a delicate one.

In olden days all bhajans and chanting were taught at home, but more than that, the parents by

their own living examples taught the children. The old ladies through their sacred and ascetic living silently taught the children the way of life, and by watching them the child cast its own mould of life. In spite of modern education and constant contact and influence of the Western ways of life, a Hindu girl need not be told that after marriage she has to live life-long with her husband. If she is told she will feel greatly insulted. It is never told but she knows, how? By seeing her parents, aunties, her neighbours: she just grows in that culture. This cannot be taught. The child picks up a good lot by seeing us than all the theories and precepts.

Role of Bala Vihar

"Bala Vihar" is for supplementing, which means you are teaching what is not taught by regular teachers or parents. Since you have taken up something different, you have got to be different. Different not in the way of dressing but in your approach to the child: dealing with their problems, every bit of action you do, must bear a stamp of difference. That will come only when you are always aware that what you are

doing is a very sacred, delicate and artistic work. For example there is a rose which has blossomed only half and you want to open it fully. How will you do it? If it is artificial or plastic one you can pull it as you like. But a real one, your action is the same, the attitude changes. You pull the petals slowly and softly without impairing the beauty of the flower. The hand is the same, the fingers same, but because of the attitude of care and tenderness in the fingers and hands, there is a touch of softness and delicacy.

Here is similarly a growing mind of a child, a very curious mind of a child, an imitating mind of a child! The child's mind is very delicate and much more alive. We must be aware of the job we are doing. It is sacred. What we are unfolding is the Divinity, the essential nature of the child. Therefore the job becomes too sacred. It is an art because we have a vision of the Divinity which we want to unfold. 'Delicate' because we are working on a material which is conscious, sentient and changing and which has its own will and can respond to our actions, and we do not know how!

NEAR TO THE DIVINE, MY SON

*If you can sense the One in all Creation
And see God's smile in every brother's face
Without respect of creed or race or nation;
If you can feel at home in every place;
If you can love your country with devotion,
And yet love all other countries too;
If you can free yourself from class emotion,
And understand another's point of view;
If you can sense in every beast a brother,
And see GOD blossoming in every flower;
If by no thought or word you hurt another
And fill with kindly deeds the fleeting hour;
If all the thoughts and words and acts you render
Are every way from highest motives done
And all your work is service brave and tender
You are very near to the Divine, my son!*

W. J. Piggott

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THE LIGHT OF REASON

Shri V. Dwaraknath Reddy, Chittoor, A.P.

"The pursuit of happiness"—no one can deny this to another. Nor, indeed, can one deny it to oneself. For the ultimate cause of all activity is the desire to gain a higher degree of happiness. Two ideas are implied in this: One, that man forever feels imperfect and incomplete, because the pursuit never ceases. The other, that man is compelled by his own nature to reach for greater fulfilment.

Now I become vexed with myself. I ask: "How long, thus? If nothing that I gain spells completeness, am I destined to live and die incomplete? If so, what merit is there in the struggle and the strife?"

He answers: "As long as you seek the HIGHEST in the MOST, you will not find it. Can you reach infinity by adding together the longest list of the largest numerals?"

I see the point. But I see no alternative. So I ask: "Is it happiness to possess nothing? That, surely, cannot be the acme of your philosophy?"

It is evident he knew I would ask these questions. With a smile he says: "Possess all you want. But be not possessed by them. Act dynamically. Gather the fruits as they come. Enjoy your share. Distribute the rest. But do not become a slave to your desires. Gain that freedom and see what mastery you gain over the world that holds you a helpless victim."

"Reasonable," I concede. "But is it possible?"

"Your own logic will tell you it is possible," he says. "Besides, there is confirmation from many that have sought and obtained the very same freedom. You, who have understood physics and chemistry, medicine and engineering, politics and economics, surely do not think that you have not the capacity to understand the truth in your own being?"

"Why then are we thousands of intelligent persons living for years in this manner?"

"We do not turn our intelligent minds inwards to understand ourselves," he says. "How long does it take one to become a doctor, a lawyer, or an engineer? Have you spent one-tenth of that effort on the subject that is YOURSELF? Lose no more time. Start now!"

The Path

To hundreds of thousands like me, Swami Chinmayananda has shown the possibility and the path. He invites the questioning mind to protest against tradition. To scoff at ritual. To challenge every ancient dogma. Every concept is analysed and explained in terms of the personal experiences of the seeker. No second step is taken unless the first is conceded by teacher and taught to be rational.

There is no assertion of heaven or hell, but only a study of reactions and results. Destiny is denied, while the law of cause and effect is analysed as it affects our daily lives. Nothing is accepted merely because a scripture or a saint said so. The possibility of a conclusion being correct is granted only when it does not conflict with fundamental reasoning. Reincarnation is probed into only after the changes in this life have been carefully investigated. Evolution is studied after the relationship between mind and matter has been established.

Many, many of us have felt so fascinated by Swami Chinmayananda's scientific approach to questions relating to the created and the Creator that we have pursued the study diligently. The gain has not been a vain intellectual satisfaction, but a real change in values based on a new knowledge, so that we know we now live as better men, contented and dynamic at one and the same time, more worthy of ourselves and our country.

The inspiration for the varied activities of the Chinmaya Mission has been Swami Chinmayananda. Unknown a few years back, today he is the most cherished possession of a million hearts and minds. How does it happen?

Love is the answer. Were Swami Chinmayananda a scholar of unusual learning, he would have, at best, created intellectual impressions that lingered awhile. But love generates love; engenders a sense of identity in which *becoming* gains precedence over *knowing*. That is why so many have felt an enraptured compulsion to be like Swami Chinmayananda. All of him, his life, his work, his peaceful personality, have been the proof of his preachings.●●●

ISWARA DARSAN—THE GOAL OF LIFE

Swami Thapovanam

The wise and wealthy man should give away his wealth in charity. But that must be done with a good intention. Never aim at any reward.

Those who think that sensuous enjoyment is the purpose of life and that their money is for such sensuous enjoyment are labouring under a fatal delusion; they fall without even reaching the way of beatitude. They lose all their wealth in futility.

Money should be utilised to further the cause of righteousness; otherwise it is a heinous sin. Actually sensuous pleasures do not depend upon riches because even birds and beasts who have no wealth experience such pleasures. Wealth, therefore, is for the service of the world.

People inordinately fond of wealth and sensuous pleasures cannot even practise virtues. How far then will it be possible for them to devote themselves to the pursuit of the Supreme Truth? What one ought to do is to cut at the root of the delusion with the sword of holy company.

"All this is God's; nothing is mine." With this conviction, like a servant in a rich man's house, one should do his duties in the spirit of worship. Let every man do his duty as an offering to God, without any attachment to the result, solely for the purification of the mind.

Man should give up the love for this perishable body, and sinful qualities like covetousness. He ought to try to acquire love of God and divine qualities like renunciation. However wealthy a man may be, he cannot eat gold or silver. To appease his hunger he must have food. Then, why entertain such love of money as if it alone can save his life?

"Paths of glory lead but to the grave." All one's name and fame and position will not give him eternal happiness. So, leave off that low fleeting pleasure that comes from other people's regard and respect, as well as from sensuous enjoyments, and seek that sound, satisfying, everlasting happiness arising from the practice of virtue.

The resources placed at your disposal by God should be utilised for the worship of God. This universe is His, it is His limb, and so service of the world is worship of God. All things have been created to sustain life and through life to enable man to worship Him and realise Him. They were not made for sensu-

ous enjoyment. "We live that we may eat; we live that we may enjoy the pleasures of the senses." Give up such thoughts and make use of your life to realise Him.

Whether a man is an emperor or a beggar, whether he is a scholar or an ignoramus, without the thought of God and devotion to Him, who has found peace of mind?

Of all mankind, he who has realised God is the noblest and the best. He is free from all delusion; he is ever-content, and deserves to be remembered by all. All must aim at that state. Plenty of wealth, a charming wife, noble birth, covetable position—these can delight man only like the vain mirage.

Do away with all delusions, give up all baseness and worship the Lord who grants the Kingdom of Bliss to His devotees. Worship Him! Worship Him!

(Extract from 'Iswara Darsan', pp. 190-192)

APPEAL TO THE INTELLECT

"My first exposure to Swamiji was in August 1972 when I attended his Yagna in Napa, California. For approximately three years before meeting Swamiji, I had been knocking at religion's door without knowing it and without any real success. I was also struggling (and still am) with the perennial personal problems and frustrations which face most people in today's society. Materially I had everything; spiritually I had nothing!

"The spontaneity of my decision to attend Swamiji's Yagna on seeing its poster is still a puzzlement to me. For prior to moving into Napa in 1970, I had lived in San Francisco for ten years and had been exposed to countless announcements of talks and meetings of a spiritual nature, but had passed them up with seemingly total disinterest.

"Since attending Swamiji's yagna and joining the Study Group, I have become convinced that my initial decision to attend the Yagna was no accident, but my destiny. My personality is heavily weighted on the intellectual side and Swamiji's teachings appeal most strongly to that part of me.

"The accomplishments of this man seem awesome to me in my present state. To accept the same potential in myself is a challenge which I face with enthusiasm, humility, and doubt."

—Michael T. Morton, Attorney-at-Law,
Youngville, California.

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MEDITATION

Swami Chinmayananda

Progress in meditation is never achieved according to any fixed schedule. Regularity and sincerity are the secrets of success. Hurry-burry will never take you anywhere except to the lunatic asylum.

Go slowly. Allow the momentum of meditation to lift you unto it. Remember you are the recipient. You must learn to wait.

How long must we have waited as a rock before the stone-life evolved into the plant-life. How long Nature must have knocked at the plant to make it a living animal. How many trillions of years it must have taken the animal to become man. Now, at this moment, because of our rational intellect and mind, we have to an extent got the freedom to hasten evolution. That doesn't mean you can dash into His Palace Chamber. Let that intellectual vanity get completely dried up in all of us. In all humbleness let us learn to surrender.

It is not a question of our dashing into It; It comes and envelopes us. We can never dash into sleep, can we? We prepare the ground for it, and invoke sleep. If one is anxious to sleep, his expression of that anxiety should be to invoke sleep by more efficiently quietening and folding up his mind.

Everything in Nature is slow and steady and continuous, except earthquakes and storms. The opening of the flower, the germination of the seeds, the growth of the trees, the sunrise and the moonrise, the sun and moon setting, the high tide and the low tide—all are slow processes, though they are precisely timed.

It is not possible that for six days you live a foul life and on the seventh day, you dash into the presence of the Lord and say 'Hello' to Him. That is not the way.

Spiritual life is an attempt at hastening the evolution; it is not a call for revolution. There is no question of pulling down everything and burning and blasting. Out of our present condition it is the inauguration and invoking of a slow creative process.

The 'tamas' in us is to be sublimated to 'rajas', and the 'rajas' is to be purified into 'sattwa'. With the sattwic mind we invoke the Higher. To the degree the 'sattwa' is invoked, to that degree the Higher descends into us.

So meditation is a process of tuning ourselves to It, but you have to wait; it is only when you try to dash into It, that the experience freaks out. Wait for It to descend. If It is not descending, there is no question of becoming impatient. It only means that the tuning-up is not complete.

Meditation and spiritual life are impossible if you are drooping in your mind, loaded with dejections, disappointments, sorrows and despair. Pessimism is the most dangerous attitude for the spiritual student. Surrender your imperfections unto Him, as your richest treasure! Offer it to Him! The more mistakes in the past we have made, more the sinners we are, the more fit we are for religion. Let us make ourselves available for the Lord to cure us.

This attempt of surrender is the highest mood of meditation. So an emotional person who surrenders unto Him also reaches the same mood of meditation.

Keep yourself cheerful. Now that you have chosen your path, now that you have learnt to surrender unto Him, why carry the load? Let Him carry your cross.

Thus surrendering the bundle of your futile memories of the past and your worries of the future at His feet, be hopeful. Rich in faith born out of understanding, learn to smile away your sorrows. Be unaffected by the play of Sattwa, Rajas and Tamas in you. Be relaxed, with none of your inhibitions, the hangovers or tensions in your mind.

With such a cheerful mind, you can remodel your personality. Regularity and sincerity are the watchwords of the meditator. Regularity can be maintained even in modern society, when you do it in the early morning, when none will come to disturb you.●●●

SPIRITUAL PURSUIT

Swami Chinmayananda

Spiritual pursuit essentially is a seeking, a heroic search, for the Ultimate Reality which others, in the past, have gained, but the seeker has no knowledge of It in his days of Sadhana.

Though many intellectual arguments and logical reasonings have been given in our religious textbooks, they can at best provide us only with a reasonable understanding of the possibility of a greater transcendental Reality, beyond the mind.

But the seeker is still involved in his mind. He is limited by his intellect. The world that lies beyond these equipments is "unknown", at this moment, even to the best Vedantic student. Therefore, for striving on the path of Self-discovery, no doubt, "faith" is essential.

No doubt, the study of the Sastras and the consequent understanding that arises in the students, will open up their hearts and a flood of "faith" will stem out of them into their day-to-day spiritual pursuits.

Without this "faith", born out of true and deep understanding, no consistent spiritual Sadhana is ever possible.

Faith is the secret power in all spiritual students with which they steam forth on their path of seeking the "Unknown and the Unknowable". Faith is belief in what we *don't know*, so that we may come to *know* what we believe in. It is the secret strength in the scientist, in the explorer, in all creative artists without which they would not find any consistent enthusiasm for their continued search for the unknown.

The actions of the past linger in us as tendencies (*Vasanas*) of the mind, to repeat similar thoughts and to feel the compulsion to repeat similar actions. This explains why different people have different tendencies in thought and different expressions in actions. No two characters are generally similar; no two characters can be the same, because their Vasanas are divergent, as they must have lived in the past pursuing different values of life.

Thus, each one of us is today, as he is, the product of his entire past. If in any one of us there is an inborn sense of faith in anything, it is essentially a continuation from the past. With a little effort this faith grows to be an all-consuming devotion.

Devotion is love-supreme for the Lord. Where love is, there all our thoughts rush readily. When thus in devotion the thoughts cling to the beloved Lord, the devotee comes to identify himself with the altar of his devotion. Thus, the Supreme State is realised by the seeker, and in this is gained the final "aim of life" (*Purushartham*).

Thus, a measure of one's evolution is one's faith, which generates "devotion", which, when pursued, takes the devotee to the final "aim of life", the total rediscovery of his true divine nature. All this happens only when there is, to begin with, "faith".

When sensuous vasanas are eliminated, the mind calms, and such a serene mind of peaceful thoughts is called a "pure" mind.

The disturbances of thoughts in the mind cause agitations, and the mind that is agitated knows no peace. Through a study of the scriptures, through devotion to the Lord, when the mind's agitations calm themselves, the devotee experiences boundless peace.

Spiritual progress and the consequent personality unfoldment do not depend upon the place where the seeker stays, nor upon the state of his company. He may remain alone, or in the family, in a cave, in a town, or in the market-place—what makes for success in spiritual life is the mental condition of the aspirant.

One who recognises the Presence of the Lord everywhere, in all living creatures and things in the Universe, and serves Him through selfless, all-out service of all those around, is a real Yogi.

One who has discovered this Self in himself, and has come to live centred in his own Divine Self, recognising the same Self revelling in all forms and names, is a man-of-perfection, a true Yogi.

There is always a lot of misunderstanding among Sadhaks (seekers) regarding what constitutes creative and dynamic detachment. The dull-witted take renunciation of everything in life, physically staying away from every activity, as "detachment". If this be *Vairagya*, which intelligent man will accept this path of renunciation and detachment?

To run away from life and its duties does not constitute "detachment". *Vairagya* is not the condition of our physical relationships: attachment is maintained by our psychological personality. It is a

mental attitude of bondage with things and beings.

Real *Virakti*—true "detachment"—consists in our mind's firm attachment to the Supreme. Without this attachment to the Higher, "detachment" from the lower is impossible. Once the mind has become fascinated by a deep devotion to the Lord, that mind, in its intoxicating sense of joy and lived sense of satisfaction, forgets to roam about with clinging attachments amidst the other ephemeral objects of the world. This natural self-withdrawal of the mind is the state of *Virakti*, or perfect "detachment".

PURIFY THE MIND

"Carve out a new canal in your mind with repeated good thought-waves. Repeat to yourself, 'I love all', 'I am very very tolerant.' Go on repeating the self-suggestive thoughts, 'I am kind,' 'I will never get angry,' 'I am tolerant,' etc. and in a very short time, you will observe that you have no anger at all in your mental makeup.

"Be aware of your weaknesses. Be fully aware of them. Man is his mind. He is the very composition of his mind. When one performs some actions, repeatedly, one's mind gets fixed with certain impressions. It is in a world of reactions related to the outer world-of-objects that we live. The quality of one's experiences depends upon the quality of the mind which one brings up to undergo the experience. The mind, being what it is, is ordered and set by the various impressions it has gathered in its different transactions in Life. Thus, when we control and chasten the motives and thoughts in the mind, we purify it".

—Swami Chinmayananda

RELIGION NOT FOR COWARDS

"Religion is not for the unworthy, unintelligent and the abnormal. Religion is for the most level-headed and balanced men: spiritually, psychologically, and physically sound men. Cowards cannot progress in spiritual life. Spiritual life is meant for those persons who enjoy good health and have a healthy physical equipment. It is meant for that man who is alert in mind and intellect, and who has a deep 'craving for the soul'. Only such thirsty, full-blossomed human beings who have fully lived life can come to 'Vairagya' or dispassion".

—Swami Chinmayananda

GURU PRASAD

Smt. Sushila Purushottam, Bangalore

*O Lord, I know not myself,
In Thee is my only heavenly refuge
In Thee my help and my strength
Uplift me from this deluge of Samsar.*

*Thou inscribed on me "Surrender unto Him as His instrument,
For Him to fulfill His will
Be a flute in His hands
Meditation is the means to the Goal."*

*Launched the boat to rudder with strength
The preceptor's words to observe
And fought the demands of the senses to serve
Pondering over Thy spiritual words.*

*Immersed in health, wealth and sovereignty
None gave this instrument peace or tranquility
So hastened again for a breath
To Thee, O Lord, for help and strength.*

*Then came thy words of oration
"My child, analysis of personality is the method of meditation"
And you looked at me with an eye of compassion,
Hurrah! I trotted home beaming with a smile of satisfaction.*

*Thy words "Live in life, Live in love,
Vedanta explains the art of living in love,
So Love, Love, Love" you said
Bathing all in that Eternal Love alone.*

*"Pray", you said, "Prayer is power, invoke it and dedicate it
Totally for the service of the world;
Work, work in the true spirit of dedication,
This is the highest homage man can pay to his Creator."*

Note: The quotes are Swamiji's, for Sadhaks to reflect and meditate upon, so as to help them in their spiritual path.

LESSON COURSE

FAITH BECOMES CONVICTION

"To make Vedanta extremely easy and understandable to the common man is the achievement of the Chinmaya Lesson Course. With simple, day-to-day analogies and examples, these lessons showed me the way to lead an efficient life. Practical instructions throughout the Lesson-Course and its revisions and examinations make one try one's best to start a new life—the essentials being introspection and meditation. A sense of logical reasoning is inculcated in the student who will watch himself, analysing and soon reforming himself in character and conduct, so much so that he becomes more and more efficient in exhausting his 'Prarabdha Karma'. One gains courage and self-confidence in tackling problems. Faith becomes established by conviction, and one becomes more devoted to family and work. What else is needed for a divine life? All praise to the Lesson Course."

—Dr. M. Narendra Menon,
Palapilly, Kerala State

I HAVE HARMONY IN MYSELF

"Religion was only a few rituals like temple going, offerings, and fasting on certain days till I met Swami Chinmayananda and took his Lesson Course. The lessons were enlightening, in which the great but subtle Vedantic truths were condensed and presented in such a way as could be grasped easily and which went straight to the heart as well. . . . I have been successful to some measure in developing a harmony among my four different personalities. I have gained courage to go forward, although my emotionalism has ruined my life to a great extent. Hail Renaissance! Hail Swami Chinmayananda, beloved Gurudev."

—Mrs. Janaki N. Menon,
Calicut, Kerala State

I AM RESCUED FROM DEJECTION

"The Lesson Course and Geeta came to my rescue during a period of utter dejection and disappointment as I could not become a mother — the cherished desire

of every woman. I am now able to face my troubles and mental tribulations with equanimity and have recovered from the shock gradually. But for the light given by the Lesson Course and Geeta, I would have been groping in the darkness of dejection and disappointment for ever."

—Mrs. D. V. R. Lakshmi,
Pilani, Rajasthan

NOW I EXPOSE MYSELF TO THE LIGHT WITHIN . . .

"Before the Lesson Course, my kith and kin as well as one spiritual blackmarketeer traded on my weakness for religion. Now with the help of Swami Chinmayananda and his Lesson Course, my religion is my strength and there is an intense urge to act fearlessly. My outlook on material life has been completely changed with the result that the greatest calamity in my life last year has spurred my desire to live for the sake of Self-unfoldment. Now I realise the value of constantly exposing my mind to the purifying effect of the 'light' within through meditation and see the hollowness of clothing the body with sparkling robes."

—Dr. P. Sivaraman,
Visakhapatnam, A.P.

I OWN THE BEATITUDE WITHIN

"Before the Lesson Course, my condition was like a bee flying from flower to flower in search of honey without success. I took the Lesson Course in 1969, and my mind began to open up like a budding flower with every lesson. The lessons struck "at the root of the penury of my heart" as it were, and made me feel sublime, which I then came to know, this was in fact my real nature. Every lesson was an addition to my knowledge — not so much of the outside world as of the vistas of beatitude that lay within myself. At last I fully realised that the satisfaction that I had been seeking in sense objects actually lay in contemplation and assimilation of the Eternal Knowledge that I gained through these invaluable lessons."

—C. L. Virmani, New Delhi

NOW MY MIND IS MORE CALM

"The Chinmaya Lesson Course is precise and clears off in one sweep all the doubts and misconceptions of common man. It paves the way for an eager and thirsty mind to study in right earnest the scriptures, more thoroughly. My mind is now more calm and serene — not easily disturbed as before. Life has a new meaning and significance. Finally, it has helped me to be more efficient in my work and to love and serve everyone cheerfully. Swamiji's logical and clear exposition helped me to understand the profound and abiding values of life."

—Sharada R. Dhareshwar, Bombay

CAN BE A TEXT-BOOK FOR COLLEGE STUDENTS

"The Lesson Course has been so well conceived and compiled that it could be prescribed as a textbook for college students. I have so much benefited from the course that I now serve as a Svak of a Chinmaya study group in Manipal. Even an atheist or agnostic, if only he goes through these graduated lessons, is led by the hand up the winding path to the highest pinnacles of Vedanta. Modern man wants freedom to live as he likes, and the course is founded on the very basis of this freedom. It lucidly explains the various paths to spiritual perfection. I am confident that the fertilizer of the Lesson Course will yield a rich crop to every spiritual aspirant."

—Dr. S. Krishna Rao,
Manipal, Mysore State

A NEW VIEW . . .

"The Lesson Course helped me to view the world from a new standpoint. Vedantic philosophy, it taught me, is a way of life, dynamic and peaceful, helping me to maintain mental equilibrium as I live my daily life. A correct understanding of Vedanta and its explanation of the law of karma gives energy to work vigorously in the present so that one can mould his future in the desired shape. This knowledge has enabled me to understand that whatever happens is the result of our past karma, and it is no use either to mourn or be puffed up over the things that now take place. Vedanta

is a practical philosophy and gives a direct call to humanity to become perfect — a man to become a full man by removing his ignorance and making him aware of his eternal nature."

—N. Bhaskaran Nair, Jamshedpur

IT'S CLEAR EVEN FOR A BEGINNER

"The Lesson Course is designed in such a way that even a beginner can understand the technical terms of Vedanta and the purpose of life. It teaches the art of right living — how to achieve dukha nivritti and sukha prapti. I am now able to control my mental agitations as well as my worldly desires and develop self-discipline, character and morality."

—I. V. S. Ramakrishna Rao,
Pothavaram, Andhra Pradesh

PERSONALITY REHABILITATION

"When I was asked what the study of Vedanta has done for me, my first thought was that I did not know. Then I recalled a friend saying to me, 'Rowena, you have changed so much. You really are different.' I know those changes have slipped in unawares."

"I feel that there is such a long way to go and second, that time is short and that the 'rush' is paramount. Yet, my feelings deceive me, for while working on one personality adjustment another rehabilitation takes place! I am grateful for the training and although many, many more adjustments are needed, I am happy to find that studying the lessons, the reassurance is ever-present. Day by day, the path before me widens at the foreground and narrows in the distance to guide me home."

—Rowena Berry,
Chinmaya Study Group,
Napa, California.

NO MORE DRIFTING

"The lessons teach the techniques of conserving mental energy, fatigueless striving, right contact with the world, as well as of gaining harmony, subjective poise, personality integration. Maintaining an attitude

of reverential gratitude and of standing apart from the influence of perceptions, emotions and thoughts, mental agitations and reactions have considerably diminished. Therefore, it is possible to enjoy one's true heritage — the delight of being in bondage to nothing! Aimless drifting has ended, as the lessons provide a guiding compass. By practising the techniques for reducing innate tendencies, the intellect has become less extrovert and constantly moored to the Goal."

—B. L. N. Rai, Mangalore

I AM EAGER TO LEARN MORE

"The Lesson Course disciplined my study of religion, channelised it, and irrigated my arid mind-and-intellect equipment, making it blossom forth. The knowledge of Vedanta I have been able to assimilate from the Lesson Course has given me a sense of fulfilment and made me eager to learn more so that I can serve others and Gurudev too."

—A. S. Subramania Ayyar,
Ahmedabad

IT BROUGHT ME TO MYSELF

"It seems the normal state of affairs that the mind flows outward to objects, where we think happiness can be found. We learn later that this "normal" mind-flow is the cause of our ignorance.

"For some inexplicable reason, however, the flow is interrupted by a saying, perhaps, or by a breath-taking sunset. From then on we seek, we will not rest! We cannot define what we search for, but somehow we are directed to this clear, straightforward philosophy: Vedanta. No, it is more than a philosophy, it is me, myself!

"Was I searching for myself? Unrelated to others? It is so easy to get entangled in the search, so many half-truths have I swallowed before. How can I read an Upanishad, where to start? Suddenly I understood what I had read: 'A Guru is needed, but he may not necessarily take a human form.' The Vedanta Lesson Course, as formulated by Swami Chinmayananda, guided me and strongly brought me in contact with other seekers.

"You will never be the same after embarking on it. Naturally not, the mind-flow will reverse. It will go inward, where—as Christ said—we will find the Kingdom of Heaven. Or, in similar language, where Silence is the Language."

—Dick Vanmeerten, Hawaii, U.S.A.

NOW I HAVE RESPECT FOR ALL RELIGIONS

"I have greatly benefited by the Lesson Course, and have heard the same sentiment expressed by others who have completed the course. It has made easy the study of scriptures with proper understanding, and has brought more respect and love for religion. I now understand why we should have the same respect and reverence for all religions, so useful in a multi-racial country like Malaysia. I have a better awareness of the importance of clean living, physical and mental, as well as of daily prayers as an anchor that keeps us on the right path when we are tossed about by life's storms. It has developed my self-confidence and hope for my own future religious life, and helped save my mental and physical energy by eliminating negative thoughts."

—Mrs. S. Jegasothy, Kuala Lumpur, Malaysia

END OF MY SEARCH

"For many years now, I have groped in the dark, searching endlessly for spiritual enlightenment. I have struggled through many courses, attended numerous lectures, and read countless books.

"The months slipped into years, and a deep sense of loneliness began to prevail. I wondered if I would ever find the right path for me.

"Finally I had the good fortune to meet Swamiji, and almost immediately I knew that my search had ended. Sitting in his presence is like coming Home. The joy which I have derived from listening to his lectures, and reading his books, has exceeded all my expectations.

His Lesson Course is the total sum of all spiritual teachings, and his guidance is Love in its purest form."

—Janet Lee, Napa, California

IT IS WELL DESIGNED

"It is a unique course, very well designed and explained in lucid language. Completion of the Lesson Course has enabled me to understand easily the philosophies explained in classical works. It has changed my mental attitude and reduced my craving for worldly pleasures, since I now realise that they are transitory. It has convinced me that mental discipline and meditation are absolutely essential for development of one's inner personality on right lines. The techniques for meditation explained in the lessons are very useful and I feel a loss if I miss meditation even for a single day."

—Narendra Shah, Bombay

NOW I HAVE CONTROL OVER MYSELF

"The Lesson Course has whetted my enthusiasm for religious studies and given me a push on the path of study, reflection, contemplation and meditation. I am now able to control myself, especially my anger of which I used to be a frequent victim. I have developed a tolerance for the faults of others and gained self-confidence and mental peace."

—Mrs. Sarojini Chandrasekharan,
Coimbatore

NO MORE AN EXTROVERT

"The Lesson Course has encouraged me to adhere to an ideal under all circumstances—irrespective of pain and pleasure, irritations and worries, gain and loss. It has helped me, an extrovert, to become inward and have self-control as well as practise non-injury and truthfulness. I spend some time daily in meditation, which invigorates my mind and enables me to carry on my work more efficiently. It has helped me to shed my prejudices and lead a righteous and active life. It has also shown me the value of love and service in self-development."

—S. K. Velauther, Colombo, Ceylon

NOW I PRACTISE MY OWN RELIGION WITH UNDERSTANDING

"The Lesson Course has taught me develop my inner personality and pay less importance to the material side of the world. It has taught me to practise my own religion, Islam, with understanding. Now I know that Truth is one and all religions aim at Truth. The Vedanta philosophy expounded in the Lesson Course has helped me to discriminate between the good and pleasant paths, freedom and licence as well as to curb my desires, the veil that hinders divinity."

—A. L. M. Nazar, Colombo, Ceylon

NOW I KNOW THE MISSION OF LIFE

"The greatest lesson that I have learned from the Lesson-Course is that I now know the purpose and mission of my life. I have realised that I am neither this body nor this mind. I realize that I am a rational being; just a witness to all my mental and physical activities. In this earthy drama, we are both actors and spectators under the guidance of the Supreme Conductor, God. This truth can only be realised through right and proper living—selfless activity, good and noble thoughts and right action stemming from right thinking and discrimination. We also begin to see the vanities of worldly life: the heavy price we have to pay for the little sense pleasures."

—V. Rajasingham, Petaling Jaya, West Malaysia

I HAVE STEADILY PROGRESSED

"I was under the impression that only the learned few can grasp the sacred wisdom of Vedanta. But as I started with the Lesson Course, my ignorance started vanishing and at the completion of the course, I am convinced that even with the limited knowledge of an average middle-class man it is possible to live the Vedantic way of life, without giving up his family or business life. The Lesson Course has helped me develop self-discipline and equanimity. I have steadily progressed in the external and internal worlds, and I attribute my progress to the knowledge gained from the Lesson Course and Swami Chinmayananda."

—V. S. Ramaswamy, Poona

IT HELPED ME DISCOVER BETTER WAY OF LIVING

"The Chinmaya Lesson Course has made me aware that there is a better way of living to be achieved by practising the disciplines expounded in Vedantic philosophy. It has lifted me up spiritually, and has enabled me to achieve a balanced living. It has shown me the way to a more meaningful, purposeful and useful life. It has taught me that while I can do nothing about my past, I can, by good actions in the present and through self-effort, shape a good future."

—Eugene P. Glasgow-King
Justice of the Peace
Trinidad.

IT HELPS YOU REACH THE IDEAL

"After going through the Lesson Course and also through my own study. I realised that real activity is the goal of Vedanta, combined with eternal calmness. The calmness which cannot be ruffled and the balance of mind which is never disturbed, whatever happens. I am sure all of us know from our experience in life that this is the best attitude for work. It is the calm, forgiving, equable, well-balanced mind that does the greatest amount of work. Vedanta, though it is intensely practical, is always so in the sense of an ideal. It does not preach an impossible ideal. In one phrase, this ideal is that you are divine, 'Thou art That'. This is the essence of Vedanta, and the Lesson-Course beautifully shows the way to reach this ideal."

—S. Santhakumari, Ipoh, Malaysia.

JOY HERE AND NOW

"The Lesson Course has cleared many of my confusions about religion, philosophy and rituals. It has widened my vision and deepened my insight. I now realise that life is not meant to be frittered away in fears and tears, but to be lived cheerfully, dynamically and selflessly with emotional poise and intellectual understanding backed up by a sense of spiritual awareness, in order to enjoy real peace and joy HERE and NOW. The course prepares one and all to approach

the Scriptures with a right attitude of faith and devotion and to grasp the subtle philosophic truths easily without falling into a labyrinth of doubts and confusions."

—M. Bhimsen Rao, Berhampur.

IT'S UNIQUE, INVALUABLE

"The Lesson Course is a unique and invaluable introduction to Vedanta. It got me off to the best possible start on the path of the seeker. I have not come across such a clear, concise, systematic and incisive introduction to the subject. I will always be grateful to those who led me to this course and to Swami Chinmayananda who made the course possible."

—Miss Helen M. Paul, Hartford, Conn., U.S.A.

IT HAS MADE MY LIFE MORE WHOLESOME

"Vedanta, as taught through the Lesson Course, reestablished in me the firm conviction that a life worth living is one which is well founded on principles and values. The prevailing trend in the West today is to scoff at moral values and principles and to view them as old-fashioned. It is easy enough to let oneself be pulled along by the strong flow of this trend. The Lesson Course provides a very real and powerful counter-current. The discipline of daily study of ideas such as gratitude, non-injury, truthfulness, and detachment established for me a new, invigorating flow of thought and continuously reminded me of the genuine purpose of life—to seek one's way home to the Infinite.

"I was truly amazed at how well the method of systematic study worked, and I marvelled at the wisdom and understanding of Swami Chinmayanandji in designing the Lesson Course for the benefit of hundreds of seekers like me. It has made my life more wholesome, and although my mind sometimes rebelled at the discipline involved, I now feel only deep gratitude for having been urged to submit myself to it."

—Mrs. Rudite Emir, San Francisco.

NOW I AM A DIFFERENT PERSON

"The Lesson Course has helped me to know who I am, what man is, and how to live a human life. I had been a 'chain' smoker for 29 years and a non-vegetarian. Now I have quit smoking and become a vegetarian. Also, I do not find it difficult to put up with any situation. I have developed a sense of mental and physical discipline. I am not upset emotionally, and can easily maintain mental equilibrium. The methodical spiritual unfoldment indicated in the Lesson Course is convincing and beyond appreciation."

—A. Janardanan, Singapore.

MY WHOLE LIFE PATTERN CHANGED

"The Chinmaya Lessons give the cream of Vedanta in a short course designed to meet the needs of persons in many walks of life, and who are novices to the subject. At the end of the course, my whole life pattern changed. There is now meaning to my prayers and the follow-up reading is so glorious and beautiful. The Lesson Course enables one to comprehend and subjectively experience the Higher Truths of Hindu philosophy."

—U. Jeyarasasingam, San Francisco.

I GAIN A NEW VISION

"The lessons created a smoothening effect on me and helped develop a kind of peace of mind which I had not experienced before. The teaching, that one need not run away from one's surroundings, breaking all ties to achieve a single-pointed attention to look inwards, gave me a new vision. The teaching, that to earn and possess wealth need not deprive one of the opportunity to look inward and be close to the inner self is significant and helpful to a man tied up in worldly bonds. As pointed out in the Lesson Course, the danger lies in craving for more. Since everything one possesses is transient and will pass away, why slip into the pit and suffer untold miseries through craving for more; this is the convincing thought conveyed by the course and has been absorbed by me to some extent at least."

—L. Kannappan, General Manager,
Travancore Rayons Ltd.

IT IS A PRACTICAL TOOL . . .

"Vedanta is discriminative thinking to rediscover the 'Self', Atman, in us by the sublimation of the mind and intellect. It is very urgent and essential at this critical juncture to intensify and accelerate the teaching of Vedanta for the creation of a dynamic, detached and dedicated leadership to guide the suffering masses along the correct path and thereby create a peaceful and productive world society. The Lesson Course is a practical tool in this endeavour."

—K. K. Vijay Indra, Colombo, Ceylon.

I AM ALERT NOW . . .

"In the troubled and confused surroundings in Trinidad, I have earnestly tried to follow the teachings in the Chinmaya Lesson Course, and as a result I have benefited greatly, gaining greater confidence to face day-to-day problems."

"I now can see clearly the purpose and divinity of my birth, and consequently I am now constantly reminding myself to be alert and push on in the path of Self-realisation as clearly and logically expounded in the Lesson Course."

—Dipchand Sawh, Trinidad.

IT IS A LASTING GARLAND . . .

"When we first hear Vedanta, we have the mistaken concept that it is something for pundits and not for the common man. The Lesson Course brings in an easy understandable manner to our door, the Vedanta to gain which the ancient seekers went to the woods and mountains. How fortunate are we! The Lesson Course whets the appetite of our spiritual hunger, and lifts the veil of ignorance a little bit to show us what is in store for us if we just care to take the trouble to go forward. As we go deeper in the course, we become aware of our thoughts and actions. The witness factor in us can't be fooled by the tricks which the mind employs to cover its actions; it turns as a searchlight on our thoughts and actions, so by being aware all the time, our thoughts and actions are purer. If we have doubts on the present-day value of the thoughts of sages who roamed the mountains ages ago, a reading of Bhaja Govindam will put us wise. The essence of Vedanta given in the Lesson Course is a garland strung ages ago, but it is fit for the man of today as well as for the man of tomorrow! May we all benefit by it."

—Mrs. S. Kanagaratnam, Kuala Lumpur, Malaysia.

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NO MORE GOD IN HEAVENS

"I have changed my way of living as a result of my taking the Chinmaya Lesson Course. Now I realise that the scientific way of living expounded in Vedanta is not only for Hindus but for the entire human race and that man should live in harmony with nature."

"I have learned to control the five senses and the mind, in order to face the challenges of the world. I have learned that God is not to be found in the sky, as I believed earlier, but that He is to be realised within my own self. I am indeed grateful for the Chinmaya Lesson Course."

—Dhanraj Tancoo, Trinidad

A NEW PERSPECTIVE OF LIFE . . .

"A new perspective of a dynamic life was gained by me from the Lesson Course. While space travel and lunar exploration are the climax of modern science, Vedanta points the way for the exploration of man's mind and discovery of the eternal peace and bliss within him. The Lesson Course has enabled me to maintain the mental balance to live in peace and harmony

with the external world, which is but a manifestation of the Divine Cosmic Force. That there should be a smooth and pure harmony between our internal and external world is unhesitatingly shown by the Lesson Course."

—G. Ramlal, Trinidad

IT HAS SHED LIGHT IN MY LIFE . . .

"The Chinmaya Lessons on Vedanta have lit up my life which appeared to be drifting in darkness all these years. Although a Hindu by birth, I knew very little of Hinduism, which is actually a way of life. There was a thirst in me to know more about the religion and only after taking the Lesson Course was I able to have a glimpse of this great religion. For a man living in this world of varied beliefs, and where character, devotion and high ideals are trampled upon by aggressive and unsound minds, these lessons help him develop proper attitudes towards all aspects of life—physical, mental and spiritual. I find it difficult to express in words my sincere thanks and gratitude to the Chinmaya Mission for its noble endeavour to spread the message of Vedanta."

—V. Kanapathy Muthu, Seremban, Malaysia

"Sanyasa-Yoga"—Detachment through Attachment!

In order to make the mind steady, the wanderings of the mind are to be controlled. The mind wanders only towards things and situations to which it has developed a clinging attachment. To detach our mind from such objects is called Sanyasa. Again, we, in our identification with our body-mind-intellect, project ourselves into the world of objects-emotions-thoughts, and thus open our minds to a psychological climate of withering storms and disturbances. To detach ourselves from our identifications with the matter-vehicles in us is the secret of increasing our purposeful mental security.

To renounce our attachments to the sense-objects, and thus come to control the reception of stimuli from the world outside, is true renunciation (Sanyasa). This attitude of renunciation becomes impossible to the many because mind cannot remain long without attaching itself to something or the other. In order to release the mind from the agitation-breeding pre-occupations with the world-of-objects, it must be given another "point of attention" (Lakshya). Attuning the mind with the concept of the Highest Reality, and thus detaching the mind from the world of dissipation is called Yoga (Yuj = to join).

—Swami Chinmayananda

INNER RESURRECTION

In case a seeker is demanding a total transformation of his personality, it is necessary that he must tackle his mind and bring it under his control. To tame a river is to tame the flow of waters in it. Similarly, taming the mind constitutes a scheme with three definite programmes. We have to change (a) the quality (b) the quantity and (c) the direction of the thought flow in us in order to fulfil the total transformation of our present personality composition and structure. This is the secret of inner resurrection.

The quality of thoughts is changed by following the Path of Devotion (Bhakti Yoga), the quantity of thoughts is controlled by pursuing the Path of Dedicated Action (Karma Yoga), and the direction of thoughts is changed by the pursuit of Knowledge (Gyana Yoga). These three are to be practised in synthesis.

—Swami Chinmayananda

LESSON COURSE —Swamiji's Replies

Following are illustrative of Swami Chinmayananda's detailed replies to queries from 'Lesson Course' students:

ELIMINATION OF EGO

Q.—I have a question pertaining to the nature of subtle intellect. If all things are unreal except Brahman, and the entire universe is mere illusion caused by ignorance of Brahman or mis-interpretation as the 'snake-rope' example, how can we discriminate between the real and the unreal?

Are not all things perceived unreal? Cannot the real only be perceived after Enlightenment? I often find myself thinking "this is unreal" and "this too is unreal" etc., but I am having a great deal of trouble seeing just what is real. I must conclude that all I perceive has got to be unreal since it is perceived with the senses and is not beyond experience. What can possibly be perceived as real while the ego still exists? I must conclude that this process of subtle discrimination can only be carried out when the ego or a large percentage of the ego is eliminated. Could you please explain?

—Charles W. Schuetz, U.S.A.

A.—Thoughts in a state of restless impatience gushing out from an individual, diverting the consciousness within into the outside world, constitute the mind-intellect equipment. The more the agitations, the grosser becomes the intellect. Quieter the mind, subtler the intellect—meaning lesser our attention is dissipated into the world of objects, emotions and thoughts. Therefore, a subtle intellect is one in which the maximum attention is conserved in it, and this can be turned towards the spring of consciousness.

The theory of illusion is to divert this alert mind's total attention away from the illusion to the Reality behind. All definitions of truth are thus indicative of a centre in us other than the outer world, and the realm of thoughts and emotions. All practices are to coax our mind into a mood of spontaneous total attention and the mind in this condition is called "mind at meditation."

You have stumbled in your reflection into a true statement. As the mind gets subtler (less thoughts), its attention increases, and therefore, it moves into larger fields of spiritual experiences. These instances make the mind more subtle (and so, less thoughts) and naturally such a mind reaches still deeper depths of the calm, peaceful, serene Self.

The culmination of such a cycle should necessarily be the *subtlest* mind, meaning the thoughtless mind, meaning the mindless mind. Established in It, the mindless mind should experience the totality of the spiritual Self.

As we are at this moment living at the level of the ego, we perforce start with it, and as we proceed all the ego gets rubbed off, and as Sri Aurobindo puts it so beautifully, in the final stages "the ego disappears into the vision of the Reality."

SPIRITUAL TECHNIQUES

Q.—For almost a year I have been meditating using the technique of Transcendental Meditation (TM) as taught by Maharishi Mahesh Yogi, as well as incorporating Swami Chinmayananda's teachings of introspection, study of holy books, etc. Should I now continue TM or practise the technique of meditation as taught by Swamiji?

—Charles W. Schuetz, U.S.A.

A.—If you have been following the TM method, you have the freedom to continue it. My dear friend, all these techniques are means. Use any one of them—or all of them. What is to be achieved, I have already explained above. A Vedantin is not interested in the technique that he follows—he is interested in the results. Are you more calm? Are you able to meet your joys and sorrows with greater equanimity and self-confidence? Is there a perceptible transmutation of your ideas and values within? And consequently, therefore, in your attitudes and relationships without? Glue your eye to the goal and consider the techniques as mere means. Love, love, love. . .

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SELFLESS ACTIVITY

Q.—I can understand somewhat how selfless activity results in no new Vasanas forming. What I do not understand is how selfless activity results in the purgation of old Vasanas. Could you please explain this?

—Mrs. Martin McCrea, U.S.A.

A.—Your question is very legitimate. You could have got all these answers very exhaustively if you refer to the general introduction to my four-volumes-Geeta-set.

Vasanas are collected only when there is an egocentric involvement in our activities. As a striking example, we can take an illiterate innocent patient undergoing a treatment of regular opium administration for a long period of time during his hospitalization. The poor man did not know what he is taking. All that he knew was perhaps that his pains have much relieved with the medicine. At the end of his treatment, when he is discharged from hospital, he never feels addicted to the opium, while an American youngster if he enjoys smoking pot in one or two sessions, in his conscious participation in the enjoyment of it, he seems to gather a lingering desire to repeat that experience.

These egocentric actions, where there is the consciousness that "I am the doer and I am the enjoyer" (together is called the ego), are the situations in which new Vasanas are created. If that ego were not in our bosom like a child's anger, actions explode from us, leaving no footprints in our bosom. Such egoless actions are called truly inspired activities.

I strongly recommend that you read carefully the portions suggested and closely study the chart given therein.

CAUSE OF MENTAL AGITATIONS

Q.—The Lesson Course stresses that desires for material objects and enjoyment of them are the causes of mental agitations. What place is given to that phenomena of human nature in which one desires personal power, glory and praise — "pride"?

—Mrs. Martin McCrea, U.S.A.

A.—Can you conceive "pride" *without material objects and enjoyments*? If there be a pride without these, that would be the spiritual conviction that "I am the Self" (Sivoham), which is the true nature of all prophets, saints and sages. All desires are an attempt of the human intellect to suggest a scheme by which the individual (Perceiver, Feeler and Thinker) may discover for himself a larger and better sense of fulfilment. Not knowing our Essential sense of Absolute Fullness (*Agyan*, ignorance or nescience) is that which creates desires for the possession and enjoyment of the material objects (the not-self). "The non-apprehension of Reality" causes "mis-apprehensions" of the same; when the post is not understood as a post, it is misunderstood as a ghost. When the One Infinite Self is not recognised as such, the pluralistic phenomenal world is projected, thereafter the individual ego (PFT) entertains desires, passions and lusts to possess, to enjoy, to aggrandise.

When once desires (which express as pride, vanity, jealousies, greeds which are all its off-shoots) arise at the mental level, they cannot but create agitations. The statement is true to the hilt, if we but just look into ourselves. ●●●

No Compromise in Dharma

No compromise is allowed or sanctioned in Sanatana Dharma Sastras! Moral and ethical codes of living are to be followed, if at all, in toto and as such. To add our own conditions and interpretations to it is to molest Dharma openly and serve our own sensuous nature. Rank Adharma is far better, friends, than compromise Dharma practices with insincerity. . . . It is a blasphemy to attempt to reconcile to our convenience the Eternal Values of Truth with the passing demands of false temptations."

—Swami Chinmayananda

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GLIMPSES OF CHINMAYA IN HIS EARLY YEARS

From a letter dated 8-7-1940, soon after graduation:

"I am almost at a loss not knowing how to answer your short yet pathetic note. Man is endowed with, by his Creator, intelligence and a fair power of reasoning. Yet each one of us living the same life under a single roof feels differently. Therein we find His hand. The same life seems to some the happiest, to some as hellish. All happiness depends upon one's point of view: a bitter life itself may by a change of one's viewpoint be easily enjoyed as the happiest. But this requires a highly wrought mental power. He has not given all this Great Power."

Postscript in the same letter, to a student:

"Very glad to receive your short note. Write longer ones so that your English may improve. Your English is not bad, and write as often as you can. Only by writing can English be improved. There is nothing impossible in this world of ours; work hard and the wages will be paid at the evening."

From a letter dated 11-11-1945:

"Dear . . . during unlucky days, adversity never comes singly. But these dark clouds in your life's horizon would soon be dispelled by the softest of breezes. Have faith in Him and pray; prayers can wash them clean, and the Sun of your life will again surely shower his cheerful warm rays on you both. Have a strong confidence in the future; never despair."

From a letter dated 5-2-50, after taking Sanyas:

"As to our lot-in-life, remember always, no circumstance is a special packet of sorrow sent to us as a special punishment. No family is without its own sorrows; nobody is without his own silent accompaniments of living upon this reeling Globe of ours!! But the solace is in the fact that nothing is Infinite — even our sorrows must End, as all our joys!!

"If Vijayam is not healthy now, it cannot be for ever. She has to live through her own past-actions; you too must live your pasts. At each hour of pain and anxiety, a true devotee learns to feel the great consolation: 'Oh! My Sweet Lord, in Thy Grace I am in double-haste going through the 'fruits', and with each sigh and tear I am getting so much the nearer to Thee!!' "

From a letter dated 5-2-50:

"Sri . . . is a good Sadhak: but his progress has been hampered by his attachment to his very Sadhana. Upasana, pranayam, asans, etc. are all useful in producing the Antahkarana Suddhi. But if one becomes bound and attached to the Vanity of Sadhana, he is as much a

foul creature of Abhiman as any black-marketeer or Samsara Vishayee. From him Truth is indeed far away.

"God is everywhere, about us, in us and around us — EVER. Only we must seek him. He is like Butter in milk — like oil in the castor-seeds!! He is the very Essence in us all that gives us the perception of the outer world of objects and to the inner world of emotions. The Prakasaka is He! And Tat Twam Asi. We have identified ourselves with the body — hence the pain. Identify with THAT — all pains end.

"Each day after Japa and Pooja, sit for a while both morning and evening, say for some 15 minutes to start with. Don't worry of the Asan, the Prana, the Chakra — the rising or falling of the Serpent Power. Just sit in Santhi and watch the flow of thoughts. Now don't identify with these thoughts: but be a witness of them. Remember there must be a Prakasaka of the thoughts: else you ought not to have been able to perceive them. That Prakasaka is the Sakshi — you yourself at this moment. Forget or reject entirely the body — hence all relations, house, others. Nothing else is but this Chaitanya— Sarvavyapaka, Akhanda, Eka rasah. That I AM; Soham.

"Practise this a week regularly; and watch the Joy, the Bliss, the Peace it gives. At once is its effects. That is the point where the Dhyatha becomes the Dhyeyam. The Ghata renounces its Ghata Buddha and becomes the Eternal Truth : Mrithikithyeva Sathyam!!"

From a letter dated 18-2-1950:

"IN PAIN I COME TO THEE is the Lord's own promise. So that to every true devotee, painful circumstances are the approaching music of the Lord's own Procession!! Develop depth to thy Bhakti. Till now thy Sadhana had been submissive, surrendering and humble! The Greater Sadhana is the Assertive — the Aggressive. Make the Sadhana POSITIVE, now. That is, till now you had been removing MALA; you have done enough of that. Now don't stay where you are: take a step higher. Be positive by asserting: 'The Lord is near Now'; 'I am in His safe-keeping'; 'Even these pains are to cut asunder my false sense of attachments to my husband and daughter!; I am not the guardian of my children's future, or the joys of my husband. Till now in my delusion I thought so; MOTHER GODDESS is correcting me now'; 'Now Hail Mother; Dear Ma, take everything: all are Thine; every relationship; every duty. I surrender everything to Thee; my prayer is, give me wisdom — give me Thy Darsan'. Pray thus. Start today! "

From a letter dated 15-11-50:

"To develop Ekagratha you ask the Upaya. What disturbs Ekagratha? Mind's running into Vishayah. Learn that Vishayah has no joy-content, no reality: they are false, pain-ridden, misery-breeding centres. Thus develop Vairagya. 'Abhyasena thu Kountheya, Vairagyena Cha ●●●'

CODE OF CONDUCT IN THE GEETA

Shri Nalin Vissanji, Bombay

Though it is a manual of right living, the Geeta does not prescribe 'do's and don't's' for seekers to follow as regards their behaviour in life.

Krishna however out of His utter grace towards mankind, describes various paths and the ways to reach the Highest, also warning us about the pitfalls on the way. He then asks us, the Arjuna-type individuals, to choose our own path.

For the seekers, or for that matter for all individuals, the Lord does not thrust upon His followers moral rules and ethical codes of behaviour as arbitrary commandments. These rules of conduct are taken from the behaviour of Realized Men who have lived their lives amidst us, the ordinary mortals.

Seekers striving hard to reach the goal emulate the external behaviour and mental attitudes of these spiritual masters and these form the basis of moral and ethical conduct in Hinduism. Vyasa sprinkles throughout the Geeta at various places, through the mouth of the Lord, the manner in which Perfect Men live the divine values possessed by them. An attempt has been made here to cull such values from different places in the Geeta and bring them comprehensively together so that they may be reviewed at a glance.

To such direct questions of Arjuna as to how a man of steady wisdom (Chapter II) or one who has gone beyond the three gunas (Chapter XIV), acts in or expresses himself in the world outside, or in other words, "how does the Infinite express through the finite?", the Lord gives direct answers. At other places such as in Chapters IV, XII, XIII, XVI etc., the Lord while explaining the themes of Karma, or Bhakti or 'Knower of the field' etc., brings out beautifully the virtues of Godmen. Some of the virtues negate the negative tendencies and some are direct expressions of positive qualities.

The Lord says that a man of perfection is one who:

- moves about abandoning or casting off all desires of the mind,

- restrains and brings under his control all his senses,
- withdraws his senses from the sense objects like a tortoise withdrawing his limbs from all sides,
- is without longing or wants,
- is without sense of I-ness and mineness (egoism),
- is without expectations,
- has abandoned all possessions,
- is free from envy,
- is free from attachment,
- is free from joy, envy, fear and anxiety,
- is unconcerned,
- neither rejoices, nor hates, nor grieves,
- is homeless,
- is practising non-injury (i.e. at the mental level),
- is unpretentious,
- is free from hatred,
- is uncovetous,
- is dependent on nothing,
- is free from pride and undeluded,
- is free from crookedness and anger,
- possesses fearlessness,
- practices control of the senses, austerity and renunciation,
- is free from attachment to fear and anger.
- is free from the pairs of opposites i.e. on meeting with anything good or bad neither rejoices nor hates.
- is evenminded in success and failure, or pleasure and pain,
- does not hanker after pleasures,
- has a mind unshaken in adversity,
- is same to friend and foe,

- is same in honour and dishonour,
- is one to whom censure and praise are equal,
- does not hate all creatures,
- is untroubled,
- renounces all undertakings or commence-ments,
- renounces good or evil,
- has abandoned attachment to fruits of action,
- does not do anything though engaged in action,
- is indifferent to objects of senses,
- non-identifies self with son, wife, home and the rest,
- is practising Yoga of non-separation,
- does not hate light, activity and delusion nor longs for them in their absence (here three Gunas are indicated in terms of their effects), i.e. is not moved by gunas,
- swerves not from the consummate equilibrium and ever remains established in his own divine nature,
- is not fickle minded,
- resorts to solitary places and has distaste for the society of men i.e. his mind loses contacts with other preoccupations and becomes wedded to its own all-absorbing theme.

Positive Qualities

Enumerating then the positive qualities the Lord goes on to say that such a man is naturally one who :

- is satisfied in the Self by the Self,
- is sitting steadfast intent on 'Me',
- awakes in that which is night to all beings,
- has that as night where all beings are awake,
- into whom all desires enter as waters enter the ocean, which filled from all sides remains unmoved,
- is always content with what comes to him without effort,
- is therefore naturally balanced,
- is one with the mind and self-controlled,

- is free from attraction and repulsion,
- is doing mere bodily action,
- though acting is not bound,
- is ever liberated,
- whose mind is established in Knowledge,
- acts for sacrifice only,
- is ever steady in meditation,
- is rejoicing ever in the welfare of all beings,
- is friendly, compassionate and forgiving,
- is possessed of firm conviction,
- dedicates his mind and intellect to 'Me',
- by whom the world is not agitated, nor him- self can be agitated by the world,
- is pure — by purity is meant allergy to dirt whether physical or mental,
- is prompt,
- is full of devotion,
- is silent, steady minded and upright,
- is giving service to the teacher,
- perceives or reflects on the evil in birth, death, old age, sickness and pain,
- is constant and even minded on the attain- ment of the desirable and the undesirable,
- possesses unswerving devotion unto 'Me',
- has consistency in Self-Knowledge and perceives the end of true Knowledge,
- has steadfastness in Knowledge and Yoga,
- is alms-giving,
- studies Shastras,
- possesses straightforwardness, peacefulness, gentleness and modesty,
- possesses vigour and fortitude.

Krishna therefore in the Geeta seems to hint to 'Sadhakas' that in order to realise the Highest, to be a man of steady wisdom, to be a Karma Yogi, a Bhakta, a 'Knower', a 'Gunateeta' or a Satwic man, they should cultivate in themselves the Satwic virtues enumerated above. The rest and the final stage will automatically follow and the fragrance and the beauty of the physical, mental and intellectual behaviour of such people will then shine forth. □□□□

THE HIGHEST TRUTH

Swami Chinmayananda

(From a talk to Mission Members)

All Upanishads are trying to say what they constantly fail to express, the Inexpressible. And yet, we are in such a helpless condition that we have to study them because they are the best and they go nearest to the Truth. Yet, Truth is never expressed in words. It cannot be.

Language, sounds or words, and experiences of the Infinite belong to two different categories. One cannot express the other. Therefore, any amount of study you may attempt, you are as far away as you were before you started the study. Study itself is no guarantee for spiritual unfoldment. There are people who have studied nothing of spiritual books and yet they are spiritual giants. There are people who have studied all the scriptures and yet they are more perverted than the ugliest of us. So contradictory it is.

This I would not have said ten years ago. So then, all our temples, churches, mosques; or scriptures, ritualism, study of the scriptures and discussions, are all useful only to those students who can themselves strenuously work to the higher consciousness.

BRAHMAN, the Reality is nothing other than mindlessness. So long as there is a mind, there is no Brahman or Reality. Where the mind has ended, that end of the mind where the mind has existed, that itself is Brahman. Absence of mind is the presence of the Reality. Where the mind exists, Reality is covered, veiled. Just behind the mind is the Truth. So long as the mind exists, you cannot see it. The flower is kept behind a mirror. So long as the mirror is there, you will never see the flower. So long as the mind exists, you see only the OET(O—objects, E—emotions and T—thoughts) and the PFT(P—perceiver, F—feeler and T—thinker).

Remove the Mind-Mirror

The mind is to be destroyed. Mind has to be transcended. Mind has to be annihilated. If thus the mind is to be exhausted, the various *Sadhanas* that have

been prescribed have to be followed. The process by which the mind can be annihilated at the body level is *Karma Yoga*. The process by which the mind can be annihilated at the mental level is the *Bhakti Yoga*, and at the intellectual level it is *Gyana Yoga*. All these *Yogas* are there, but none of these *Yogas* is true. All of them are processes by which the mirror is to be removed.

The flower is not describable in terms of the mirror nor what I am seeing in the mirror. The shape, the colour, the experience of the flower is something totally different. So don't go about with the idea that I have read the Upanishads; I am the Group Leader; I am taking classes, etc. It will take you nowhere unless you make use of the knowledge to rise above these delusions.

Limited Example

The example of the flower and the mirror is a limited example. However, if the *Rishis'* words are falsehood, my words are 20,000 times more falsehood—meaning the statement that "when the mirror is not there, the flower is there."

Similarly, the statement that "when the mind is not there, there is Brahman" is also not a true statement, please. Because Brahman is not behind the mind only. The Brahman is not only behind the mind, but also in front of the mind. It is where the mind was, it is All-pervading and Infinite. That which is all-pervading is not limited. That which is limited has a form. That which has a form is perishable, finite. Therefore, it is imperishable, without form, unlimited and Infinite.

When my mind is not, then I alone am, where? Nowhere. You may say nowhere or everywhere. It is the same thing. Everywhere and nowhere are again falsehoods—because they are there only with reference to the front or the back, the sides and the up and the down. There is really no up, or down, or below. When you are sleeping, what is your dimension? Where are

you? Silence alone is. In deep sleep what is your dimension? Where are you? You cannot say. Because there is no front or back, or right or left, or above or below. You are just all-pervading darkness. Think.

Thus, where the mind is ended, the experience is the Infinite *Brahman*, the Infinite Reality. That alone is *Aham*. I alone am. Again, "I" cannot be used. "I" has no existence without "you." Therefore, "I" also cannot be used. When that experience comes, any word you talk is nonsense. Think. *Advaita* is not a thing to be preached. It is to be experienced. *Anubhava Gamya*. "Anubhava"—again, *WHO* is to experience and what? What to become? Thus any word that you use is only false, is a delusion.

The Four Veils

Let us pull down the mind. How to pull down the mind? Think. Mind is only because of four things. When we look at an object, through our mind, we never see the object as it is. We always see it coloured through our mind. "*Pasyannapi Cha Na Pashyati Moodhah.*"

One who has not the right knowledge, even though he looks, he sees not. He sees nothing but his own projection. Look at a flower and write down the thoughts that come into your mind. It is a beautiful flower. It is yellowish in colour. Its name is such and such. It belongs to that family, if you know botany. I have seen such a flower in Gopalakrishna Iyer's place. It was in Coimbatore that I first saw it. It was in Chettiar's house. But the Chettiar is not good—and so it goes on. What are you thinking? "Chettiar," you are thinking; flower you are looking at. You never see the flower. It is only a spring-board for the mind to shoot ahead. Think. Mind is THOUGHT-FLOW. Therefore, when I see the flower, I can never see the flower—"Pasyannapi Cha Na Pashyati Moodhah."

If you can see the flower as flower, as it is, you see *BRAHMAN* only. Guna, Kriya, Viseshā, Sambandha—Quality, Activity, Adjectives, Relationship—remove these and look at the flower. What you see is nothing but Brahman. Because these four are interpretations of the mind, wherever the mind functions, it functions in these four spheres only. Mind sees the quality. Or it starts thinking in terms of its activity—that its fragrance is good; that it is dancing; it is yellowish in colour; its name or its relationship; where you saw

it first: the girls on whom you saw the flower; of the *Pooja* in which that flower was used, etc. Therefore, you have not seen the flower.

Try to take a flower and see it as it is. See a blade of grass. Don't name it. Remove the four—Guna, Kriya, Viseshā and Sambandha—and look at it. Look at me. Forget the name. Forget my guna. My action, forget. Look at any object, whether it is *Anu* or the whole universe. If these four are not there, mind is ended. In that still, alert moment of objectless awareness, you are. . . . All these four are nothing but the interpretations, the prattlings of the mind. Remove them and look. It is nothing but a spread of alertness or consciousness only.

The No-Mind Is That

Mind at this alertness is the mind at meditation. Mind at meditation is mind no more. Where thus the mind has dissolved itself, a *Bhava*, an attitude is. That experience is called "*Amanee Bhava.*" "*Amanee Bhava*" is Brahman. "*Manee Bhava*" is Samsar. You and I are nothing but the mind. So long as we are identified with the mind, we are far, far away from the Reality. The moment you forget the mind, you are That. *Tat Twam Asi.*

To do this you need not ask anyone's permission. It is your prerogative. If you are not ready to do this, any amount of studying the scriptures, preaching, Sadhanas will not help. You will only complain that "for so many years I have been following these." You were following your own mind. "Do not follow me"—all the Rishis say. This is that which transcends everything. It is more than the known and the unknown. As long as there is the function of the mind, 'IT' is not realised. Stop its functioning. You are looking at 'IT'. This is the maximum evolution.

To transcend it, is the challenge that is thrown upon us now. To the fully grown man-man, the challenge is to grow to the God-man. For this you have to work. You have to stop the play of the mind. Play of the mind is the play of these four—name, form, etc. And this is not to be done for a long period of time. A fraction of a second is enough. After thus knowing the real and wider capability of our nature, our personality, play with the mind. In all activities thereafter, there is a new sense of freedom because we know we are not these limitations. These limitations are not our own. We do not belong to them. We are

only sojourners here. We are natives of another realm altogether.

If in that way you look at any fleecy cloud, any twinkling star, any winging butterfly, any nodding leaf, each object is but a spring-board for you to rocket yourself into that ecstatic experience of the Highest.

"Do" Nothing

It is said that when three young men were going up Himalayas on a hiking expedition, as they were going up the mountain, at a certain corner, they saw a "*Langotidhari*" standing at a ridge and looking into the amplitude of the distance. One of the young men said: "Never mind, that man is standing there because he is searching for the cow that has strayed away." The other man said: "What are you talking, he is a young man. He won't be standing there like that for a cow. It must be a girl." The third one said: "What are you imputing unnecessarily. He must be a poet. He is looking into the sky, lost in poetry."

All the three then started battling among themselves. They at last decided: "Let us ask him." They all went near, and yet the man was not at all disturbed. He was still looking out into the vastness of the cold sky. They looked at him and at what he was looking at. They tried to adjust their eyes to the angle in which his were turned. But they could see nothing so much enchanting.

At last they took some courage and asked him, "What are you doing?" He said, "Don't disturb me. I am very busy. I am trying to remain, doing nothing."

In the same way, do nothing. Forget that you are doing nothing also. These are the methods by which you can express this state. It is also poverty of language. Language cannot express it. I am trying to do nothing. But it is very difficult. Because even if you keep quiet, you are knowing that you are keeping quiet. This mind has to be transcended. Any method by which the ambit of mind's activities can be reduced, each one of these activities is certainly what we call "Sadhana." Reading scriptures is one method. If Geeta chanting is a method, it is also a Sadhana. Any method, be it serving the poor, or political activity or domestic activity of looking after your family—but for which the mind would have otherwise rambled into various fields. . . and because of which the mind's activities are reduced to that extent, it is also spiritual.

Hushed Quiet

But ultimately remember what is to be reached is this hushed quiet. Quiet of the mind, even if it is artificially created is good. But the mind revives. When you are exhausted, and go to sleep for ten minutes or half an hour, you are revived. Why? Your mind has had rest. Disappointed people who have lost the election need a sleeping pill so that they may sleep and wake up to find out methods by which they can get back the seat. They have no energy. They become tired. The agitated mind that is made quiet, revives. Quietened mind cures its own ulcers. When it was in activity, it was bruised and ulcerated. When it is hushed, it is cured and healed. It gets positively surcharged.

If the mind is brought to a halt consciously, that is called meditation. Even though this may be for a split moment, not only that its ulcers are cured, but the mind gets surcharged with terrific force. A mind so surcharged with energy and dynamism is the dynamic mind capable of great things. Hence the importance of meditation. I am insisting on this.

Why Staleness

When the students of study classes have attended for some time, there will certainly come a state of dislocation, a stage where you feel that I know all these things. I have understood all these things, but there is no expansion, there is no inspiration. After having gone through a few books like the Geeta or Upanishads they become stale in their Sadhana. This sense of staleness is there because they are not being initiated into ampler fields of inward experiences. I am not talking of experience of colour or sound, but of inner experience, please. Experience of an expansion, a soaring height, an exploration of deeper depths of life. This can come only when the mind is folded.

Mind cannot be folded so long as it is extrovert in nature. Extrovertedness of the mind means that it is more and more poignantly active in these four directions, *Jathi, Guna, Kriya, Sambandha*. When it functions in these four or five channels, mind is always gravitated towards OET, objects, emotions and thoughts; it is tied to the lower depths of cravings. Lift the mind. These are the words that are used. Expand the mind. Sublimate the mind. Purify the mind. Spiritualise the existence. These are the words expressed by the teachers. Any thought, any idea, when the mind makes a *Sankalpa* or *Vikalpa* that it is

‘taste’ or it is ‘sound’ or about its properties or relationship—all these are prattlings of the mind.

The Silent Mind

With a silent mind, look around. It is nothing but Brahman everywhere. Every object is nothing but Brahman. Brahman when seen through the mind is the world. Hush the mind. Look at it. From where you used to see the world, there dwells Brahman. Even if the mind is not totally ended, if its grossness is removed, it becomes subtle, and with a subtle mind you start recognising, in the objects of the world, a greater and greater thrill.

You sit alone on the sea-side thinking particularly of nothing, in an attitude of holiday and suddenly you find that from the eastern sky a late moon is rising. If your mind is not pre-occupied with any idea, any thought, you are in a relaxed mood, don’t you feel that there is an “ah,” a voiceless majesty, a wordless, inexpressible poetry, a compelling charm, an irresistible magic in the very same prospect which you have seen from your childhood onwards and which is nothing new?

Sea is not new. Sky is not new. Skyline is not new, and yet you say, “ah, glorious, marvellous.” Glory of what? I may come and sit by you and shake you and ask you, “Tell me, what is the greatness about the thing you saw?” “I don’t know, I just felt that way, Don’t you see?”

When you are shaken and are asked to explain intellectually what was the glory that you saw, the glory has disappeared. That is why when Indra came in the Kenopanishad, the Yaksha disappeared—I presume I am talking to those who have read it. Sir, study the book. Don’t keep quiet saying that I have said it is all bluff. One bluff alone removes the other. At the moment we are all deluded. A delusion can be removed by another delusion. We will remove both later on.

You Are Already That!

Study the scriptures seriously. Once you have these ideas in your mind, start practising. What is the practice? Bhakti, karma, etc. By all these methods, the mind becomes subtle. Subtler the mind, greater and deeper is the study. Mind understands more and more of the relative position of Brahman and the world—*Jiva*, *Jagat* and *Eswara*. The relative positions are

known by the mind. Then whether your eyes are closed or open, it does not matter. You are transported into an awareness of the presence everywhere of the dynamic, the divine. This apprehension, no teacher can give you. No God can bless. No religion can give. It is yours. You are already that. Transcend the mind. There is no enemy to you other than yourself and there is no friend greater to you than yourself in this process. If you close your eyes and cover them tightly and say there is no light, it is not the fault of the sun. There is plenty of light. You have to remove your bandages, take away your hands and open your eyes, and the light is there—self-evident.

Similarly mind is to be ended. Whatever be the process that you take up, it does not matter. We are today looking at objects incorrectly and not understanding them properly. We see only the distortion of the mental projections. This great saboteur in ourselves is to be annihilated completely, and he who has annihilated it, lives completely—thoroughly. His experience is his own world. This is the final stage and the final instruction that the teachers try to give to the students. But the intelligent teacher will wait till the end, till the student is capable of comprehending. To you it is another bit of information.

SADHANA is very important and when a man starts Sadhana, he will understand that his meditation depends upon the purity and beauty of the entire 24 hours of the day. Throughout the day he is a devil, and in the morning, half an hour, meditation—it is impossible. Do you say that for one hour I know music, and the rest of the hours, I am not a musician. If you say so, you are not a musician at all. You are playing with your mind.

If 22 hours of the day you live in sensuousness, lust, greed, passion, what can that mind do in that one hour’s meditation except sit down and completely and conclusively think of the very same thing—lust, greed, passion, etc., without any disturbance? Rest of the time you have other disturbances. Now you are free? Hence, you will find that *Sama*, *Dama* and all moral and ethical values are all essential. In order to enter into the greater chambers of inspired quietude—meditation—perfect living is essential.

The Ultimate and the Present

SANKARA or the UPANISHADS take you from the means to the end, saying, go, develop your mind;

grow in morality and ethical living and then come to the spiritual level and to Sadhana and ultimately reach there. But we are now having a talk of the ultimate and then we find out the logic. In order to reach there we will find that we will have to live in that quietude. In modern times, in cities and towns what we want is only lust and passion, sensuousness, competitiveness, and cut-throatism. If that is also your goal, you have not understood that there is an ampler life.

If to the spiritual sadhak that conviction and courage has not yet come, that faith in the Highest Reality has not come, then I must say, excuse me, there is no spiritual life in you. To you thereafterwards, study of the UPANISHADS is only an intellectual pre-occupation, an intellectual hobby to understand the various philosophies of the world. There must be the necessary "*Mumukshutwa*" a burning desire to get away from the binding encrustations of matter. If you are not conscious of the imperfections of the present life, if you have not the desire to end these limitations and reach the highest, the higher unfoldment cannot come.

Irresistible

Once this is understood, irresistible is that individual's inspiration in life. Irresistible is the amount of energy that comes out of such an individual. Inexhaustible efficiency he has indeed. I say this because we find that the great masters like Sankara and others, when they realised the Truth, the amount of work they turned out was stupendous. Whether it is the Christian masters or the prophets of the Western or the Eastern world, all of them were able to bring about so much concentrated work in a short period of their lifetime. Also their work has such a dynamism about it, that as years and centuries roll away, their activities, their ideas seem to take hold of the people more and more.

Not that others are not also dynamic. Did not Hitler do much more than an ordinary man? But where is Hitlerism today? Within 20 years it is lost. Stalin: was he not a stalwart? Are not volumes to be written about that single individual who governed the mind and intellect of men of the entire continent? But what is his name today?

A lot of difference is there between the influence of these masters and that of the Mahatmas. The charming influence that Ramakrishna threw on the minds

of the people of India, the dynamic philosophy that Vivekananda preached eighty years ago amidst the din and roar of materialism in America, even today America has not forgotten them. They are proud that such masters came to their country, and even today they pay their adoration to them. Why? There is a lot that the world is awaiting from such a group of men. People who have glimpsed within and from that realm act in the world outside are much more effective to bring and establish peace and brotherhood in the world. With all the modern machinery, modern political organisations, the world is badly in need of such men today. . . .

Wake Up!

In short, Vedanta is pointing to a centre in ourselves which is our own real nature, which is nowhere above the cloud. It is there, right here, just behind the mind. How to discover it. Never mind. Because of the very mind, I can "never mind." So practise. Everyday we are unable to meditate. Never mind. Open your eyes and look at a thing—anything, it does not matter. Good, vulgar, ugly never mind, beautiful inspiring thing. Ugly is a word. The mind is saying it. Beautiful is a word of the mind. Try to retreat. Remove from it the name, the form, the shape, the properties, qualities, relationship. What is perceived there, what is perceived in and through the mind, it is Brahman. It is the meditation of the highest order. Reach it by whatever means. All are spiritual paths. Realise this Truth and then serve and live. Till then you are only in the burial ground. You are not living. You are only just existing. Try to wake up and live. *Uttishtatha*. Wake up! You are only dreaming your own mental projections. How long can you go on playing with this? Grow.

Look at the world as it is. See it as nothing but your own "*Vilasa matra*." This mindless perception is the vision of Truth. Rediscover your own Self. That is the most satisfying culmination of all evolution. It is utter contentment. Total sense of fulfilment. To experience this is the goal and the students have been prepared for it by talks as well as in their independent studies. Listen, reflect and meditate, and come to apprehend that I am Siva only, that Spiritual Essence only. However much you may point this out, it does not help. Only when we come to experience, we understand. To get to this state, the key is with you and not with me. Annihilate the enemy and claim *it!* □□□□

SWAMI CHINMAYANANDA—(A PORTRAIT)

(From his own words as reported in CHAMPION magazine of 18-12-1949)

At Rishikesh on the banks of the Ganga's silvery march is Ananda Kutir, Sri Swami Sivanandji's Asram. Aghast at the institution and its varied activities of guiding, instructing and encouraging the saint's numberless disciples all over the world, we silently watched. The more we watched the more we learnt.

It was most fortunate of us to get 'Chinmaya' freely to ourselves for an hour one afternoon, and we shot dozens of questions at him. The cool confidence and sympathetic understanding with which he answered all our sceptical questions on God and Spiritual Life, gave us the courage to expose the worst of our own curiosity.

"Swamiji, excuse us, but shall we ask a personal question?" we ventured. "Certainly. Why not?" smiled back the Swami.

Knowing fully well that it is unpardonable for a Satsanghi to ask any Sadhu about his *Poorvashram*, we asked: "Swami, why did you take Sanyas?"

There was a visible tension in his calm face. He was alert. His eyes wandered for a moment among the correspondence-files, typewriter, and the many volumes that lay scattered about him. "What else do you expect any sensible man to do?" asked the Swami half to himself. "Would you have me", he shot at us, "marry, breed, fight and talk shop till wrecked with age and sorrow this body drops down dead?"

The criticism on life was clear. It set us all thinking. We remained silent. The professional satisfaction was replaced by a welling gush of sorrow and futility; from where they came we knew not.

Tired of Living in the Tomb

"Chinmaya was tired of living in the tomb, so he walked into the open to breathe, to bask, to work and to live." The Swami was all ablaze. None of us even suspected that such a frail body could contain such a consuming fire of earnestness and sincerity.

All of us were silent. The song of the waters of the Ganga rose up to reach the modest one-roomed kutir of Chinmaya. The Swami sat looking out into

the glittering flow of the immortal river. It was a roar of silence that smothered our values and lay heavy on our sinned bosom. As an escape we dared: "But you have not answered our question, Swamiji. Why should you, educated, young, and so efficient, smart and spirited as you are, kick away life and take to the dress of a Monk?"

Swami Chinmayananda had by then calmed down. He even smiled, and looking at the time-piece in his room said: "That is a big question to answer in a few words—this boy's birth and growth would take some time. For an hour anyway Chinmaya is now free: it is all Lord's wish. *Parameswararpanam Sarwam*." The Swamiji for a moment closed his eyes in devotion and prayer.

"Thirty years ago," the Swami started, as he slowly opened his eyes, "this Sadhu took his body in the Poothampalli House, in Ernakulam, with the late sister of Sri P. Neelakanta Menon (Bar-at-law, Retired Chief Justice of Cochin) as his mother and Vadakke Kuruppath Kuttan Menon of Trichur (Retired Munsiff, Cochin State) as his father. This eldest son has two sisters who are now in Cochin well-settled. The son Balakrishnan grew up amidst the family as a pet of both Sri Chattambi Swamigal and Yogiraj Bhairavananda, who were the *kulagurus* of the house."

Strictly Religious House

"The daily evening Poojas of the strict and extremely religious house, the insistence that the children should have their *Japa* and *Namasankirtan* every day at dusk—these gave him a great push in the illustrious Path of Devotion. Balan's prayers would probably end in half an hour; but the elaborate daily pooja would lengthen to some two hours. The child is not allowed to move out of the Pooja room before *Arathi* either. And, thus compelled to resist sleep and somehow to stick to his seat till the end, the child grew extremely imaginative: during this endless vigil he asked a thousand questions to himself regarding the 'why' and the 'whereof' of the whole 'show'. He got no answer; only this problem got all the more knotty for the questioning."

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"In order to entertain himself," Swami Chinmayanandaji said, "the Balan in this Sadhu then sat gazing at the innumerable pictures of our Gods: The Raja Rajeswari seemed too majestic to play with! Mother Amba too dangerous to approach as she sat on a lonely lotus in the midst of a threatening sea! Lord Krishna often looked too childish to be quite friendly—unless of course Balan was ready to do such things as play with cows and calves, a game strictly banned by the cane. Sri Saraswathi attracted the child, and he in vain tried often to catch some note from Her Veena. Sri Lakshmi was to him again more dexterous a Lady of balance to stand so erectly on a lotus flower!"

"What attracted Balan," here the Swami in deep reverence closed his eyes, "and suited his temperament the most was the picture of the Chandrakaladhara—bust only, with Sri Gangaji flowing out of his matted-hair so beautifully gathered into a heap on His Crown; the crescent and the serpent; the broad forehead; the smiling eyes of mercy; the beaming mouth, that seemed to talk of tenderness and affection from behind His moustache! In short Siva was the picture after Balan's own heart."

"But the child had to spend two solid hours. The *Sahasranama* was an unending torture to him and he felt that had he been the Divine Mother, he would not have cared to sit, even for a single day, such a length of time suffering under the mounting heap of flowers. He wondered at the meaningless cruelty of his *Cheriyammas* (aunts) to make the Lady of the Lotus Flowers suffer so much, and that too for so long. But Balan's wonder was silent, his anger impotent; against the ever threatening cane on the dressing-stand, which child would ever have the guts to express what he felt of his elders' stupidities?"

"Thus grew the child. Each day he found his solace in Lord Chandrakaladhara and His smile. To imagine how He in the bust must be sitting, how shapely could be His clothes—these entertained the weary child in his waiting for the *Arathi*. He knew fully well that, if to doze is pardonable, to sleep in the Pooja room was to invite the unanimous uproar of a team of outraged *Cheriyammas*. They would make Balan feel that in the illustrious line of Poothampalli Menons such a Ravana-Hiranyakasipu combination to appear was surely the vengeance of our dissatisfied *kuladevata*! That is serious!"

New Game

"It was during those days of waiting for the conclusion of the Pooja," pointed out Swami Chinmayanandaji, and there was a distant thoughtful look in him when he explained, "that Swami Chinmaya was born, in Balan, the frail child. Somehow then Balan stumbled on a new game; to look at the picture of his Lord, then shutting the eyes to see Him exactly as he was in the picture, in the darkness within! This game gave Balan a job too sweet and pleasant that it became a habit to call up His Form at all hours into his mental screen of darkness. The picture came readily as it was 'ordered'; his wonder grew at this own successes."

"It took now more than 20 years," added the Swami as an aside "to realise that in that strange game Balan had been initiated into the *Jnana Marga*—the path of Knowledge—by Sri Parameswara Himself. Om Namasivaya! Glory to the Bhaktavatsala! No sincere heart-offering is rejected or ignored by Him, even if it be soiled by our selfish motives. Even as an escape run to Him, and the Lord shall never desert thee!"

"The child grew up. The monstrous practice in Malabar of leaving a child out of all spiritual discipline as soon as it grows to be scarcely 10 years of age ruined the meditator in Balan. The child found freedom; the beach, the games, and the lessons robbed off the leisure and the mental poise to meditate. Yet, he felt that he could not compose himself to sleep without repeating *Om Namasivaya* for at least half an hour. He knew not the meaning of *Japa*, yet he went on doing it regularly, more because he imagined it to be an effective talisman against all bad frightening dreams."

Bloated in Head

"Years passed by. The tall slender Balakrishna Menon reached the college. By then he had become extremely bloated in head and intoxicated at heart. The early habit of asking questions even at obvious things and relationships grew with the bones. He came to ask now such dangerous question as, "why should there be a God?"

The Swami paused and he seemed to gather his ideas into the folds of his expressions. "See, this was what happened to Balakrishna Menon. He had heard from here and there that if individuals be mere sparks, He is the conflagration; if He be the sun, every living

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being is but a ray of His; if He is the Whole, each of us is only a Part of the Whole. This set the boy thinking, and in his immaturity of thought he came to the conclusion that since even in the best of us there was only a tiny part, scarcely 20 percent of goodness, what must be the Whole but a huge cauldron of stinking evil. Again, if there were the various Balans, all different rays of His, then only there can be the total God; so Balan was really the source of God, not God the source of Balan; then why should Balan pray to the God? So argued the stupid youth."

"Alas!" Swami Chinmaya piteously sighed, "with this, Balan divorced God from him and wandered aimlessly through an empty life of inner gloom, questioning to everyone with whom he felt safe to open up his doubt—wondering all the time, whether it be really possible to overthrow God with such an easy argument and struggling... for, something kept on warning him in his heart that there was a serious flaw somewhere in his line of argument. But his intellectual honesty would not easily brook any blind faith."

"And," revealed the Swamiji, "strangely enough even in those days, pocketing all self-dignity, he used to do regularly his *Japa* secretly in bed! The compromise was painful—yet, he went on submitting to his own "inner voice" for a long time. The spiritual Balan persisted as a shadow in the background of Balan the unconvinced, till the day when he left home to join the Lucknow University."

Passionate Blind Animal

"With the complete severing from the higher values of the Life Divine, the passionate blind animal in Balan rose up. Mr. Menon of Lucknow is even today among the staff and students, a topic to moralise and an instance to quote when they sit round to discuss the depths of degradation into which modern students have sunk. In carelessness, ungodliness, stupidity and extravagance there was none then to beat Mr. Menon."

"From the University he walked out, a perfect peacock with an M.A. (Eng.) for its tail. His vanity increased. His daring was supreme. In short Mr. Menon M.A. (Eng.) strode out to meet life, supremely confident that he can, just for the asking, fix himself up comfortably in one of its "Luxury flats." But at the guarded entrance to life, none is admitted who has not a healthy character, a good disposition, a charming friendliness and a bending knee. At the gates of life alone did he realise that he was poor in real wealth!!"

The serious grave face melted into a mischievous smile when "Chinmaya" continued his story. "However there is a ditch-door at the backyard, through which some few had crept in to live later on successfully in one of the 'Luxury flats.' Through journalism, the youth, disappointed at the main gate, dashed into life's inviting courtyard, and Sri P. B. K. Menon succeeded in approaching one of the far-away empty deck-chairs on the lawns and sit back, comfortable and secure. A few hours in the courtyard of life's Palace and he felt that not even the kick-in-the-game could add gin to the hanging monotony in the atmosphere."

Realities of Life

The Swami seemed to grow suddenly very sad as he continued: "Slowly Menon bustled his way on to the crowded veranda of life where men and women were busy doing nothing, and from there without much difficulty pushed himself into the very stinking Hall of life. A roaring welter of unnatural values! Impossible behaviours! Stupid vanities! Sick and suffering revealed a generation of pale animals in the pell-mell, stuffy within of that Palace of life. In their studied smiles were tears. In their insincere, made-to-order laughter were sighs of voiceless deep regrets. Their heartless love, concealed stormy hatreds, grudging sympathies, and poisonous rivalries. Each suffered, and contributed lavishly to the total suffering."

"This was sufficient," declared Chinmayananda, "for Mr. Menon. He saw what a Godless animal life could be at its best. He decided on the very first day of his gatecrashing into the Palace of life to quit it for good. Beyond the Palace walls lay the uncharted deserts of the unknown; to walk out of life is easy, no questions are asked at the gate, and no lies told. But Menon had to answer his own questions. "To whither ye miserable stranger?" He decided to seek for himself the meaning of true life, and learn to follow the lonely path of Divine Life which will lead all the pilgrims to the brilliant Domain of Perfection. That may perhaps make life worth living."

Back to Sadhana

"The Japa came back to Menon, He took them up again, not in a spirit of defeatism, but with the refreshing realisation that he was a mere pilgrim on the unknown path; he must discover for himself the turns on the route, and the charms of the destination! He did not know then what the Goal was—whither the

paths of *Sadhana* led; but it was consolation enough and encouragement sufficient for Menon to recognise the simple fact that the path of the Life Divine was not running parallel to the tarred roads leading to the noisy Palace of life. Whatever be the destination reached by the new path, to Menon it was more than admirable in that it would not any way take him back to the same noisy Palace of hurryburry and mutual slaughter."

"This decision," the Swami continued "was soon followed by an intense study of philosophy both Indian and European. Dry philosophy, if it now and then thrilled the intellect, generally left the spirit sorely disappointed. In impatience a surging enthusiasm tore the aspirant within into bits. Stamping in his sincerity and impatience the spiritual *Sadhak* in Menon vainly chewed his bit. His erstwhile subdued faith and devotion found their voices, and they roared and thundered in their demand for freedom and self-expression."

"Jai Sat-Chit-Anand Sat-Guru Maharaj." Simple these words be, but admirable they indeed were to express the warmth of the Swami's adoration to his Gurudev. So sudden was this turn in the emotion of the narrator, that it caught us napping; it took a few frantic moments within ourselves to gauge the depth and intensity of—but, the Swami had already taken up the story of his life.

"It was at this crucial moment in his life that the aspirant accidentally stumbled upon some of the books by Sri Swami Sivanandaji, Vivekananda, Ram Tirth, Aurobindo, Ramana Maharshi and others. They saved Menon: directed his efforts; explained, comforted, cheered and encouraged. Those books put him on the road to God, and maintained him all along his pilgrimage. The doubts were solved. The path became clear. Philosophical volumes disappeared. "Be good. Do good." "Serve, Love, Purify, Meditate, Realise, and be free"—practice of these became Life. This change gave the abominable life in the Palace a newer zest and nobler meaning."

Spiritual Discipline

"For three years Menon secretly pursued a life of strict spiritual discipline, remaining in the very Palace of life, ever noisy with its gruesome agitations. They divinised ideologies to excuse their barbarous selfishness, discovered engines of cruelty to crush their fellow-beings, perfected their arguments to torture

the poor, enunciated laws to tyrannise over the weak and the honest. They denounced simplicity and self-control, claimed a culture of ugliness, rejected love and kindness. They manoeuvred revolutions to bring about, not happiness to the many but power to the few."

"Mr. Menon was never idle. He reacted to every changing rhythm of his times. He peeped in, to study every boosted solution, suggested plan, discussed scheme, distributed manifesto, each social, national, international and one-world programme. He studied them all, but all of them only grinned back at him in their ghastly ugliness."

There was such a pang of disappointment in the Swami's voice that any listener could have easily got an inkling of the impotent ire which the youth must have had against the organised incompetency of his times. "Such a close study of the feverish activities of the Palace of life convinced Menon, that if that were life, he would be far better off amidst the dead—whatever be the mode of existence available in the unknown realm. Nothing seemed to have ever a chance to be more degraded and foul than the life as he saw it."

The Swami paused. The silence seemed to grow as the time-piece ticked louder. We looked at each other. "Chinmaya" sat, lightly playing with his pen, on his *Asan*. The slanting rays of the sun added more golden colour to the Sadhu's clothes.

"Yes," at last said the Swami almost to himself, "it was at this time of his life that P. B. K. Menon curious to know what an Asram life would be like and eagerly thirsting to meet his saviour and unknown Master one day reached Rishikesh. This Sadhu must confess," confided Swami Chinmayanandaji "that Balan reached the feet of his Guru more as a deserter of life, than as a discoverer of some new shores."

"Menon entered Ananda Kutir, that Balan of the Pooja room instinctively loved Siva and innocently lived; the same child when grown up to become Sri BalaKrishna Menon in his intellectual honesty (or was it vanity?) rejected Siva and wandered; later on he divorced himself completely from Siva and suffered. His rediscovery of Siva and later on Sree Sad Guru Thapovanam reached him to the Temple of Life," concluded Chinmaya.

The hour had just then run out. □ □ □ □

SCIENTIFIC KNOWLEDGE & SPIRITUAL REALISATION

Sandeepany

Our scientific knowledge of the external world has progressed along with the improvement and refinement of the instruments of scientific investigation. Thus, the great reflecting telescope on Mt. Palomar has given us more knowledge in the field of Astronomy than the puny telescope of Galileo; so also the modern electron microscopes tell us more about the biological aspects of the universe than the 19th century microscopes.

Similar is the case in the subjective science of Brahma Vidya. Obviously, since the field of investigation is different, the probes of investigation will also change, just as by means of a microscope we cannot study the stars in Astronomy. So the student of the spiritual science of Vedanta must first of all refine, purify and prepare the instruments of this inner research, viz. the mind and buddhi. The emotions of the mind must be chastened and the likes and dislikes or prejudices of the intellect eradicated.

The last step here is a total detachment or depersonalisation which is the same as the 'ego-free' state. This complete 'ego-lessness' is an absolutely necessary condition for the dawn of the Spiritual Knowledge or Truth Realisation.

Empirical Sciences

The empirical sciences cannot arrive at this degree of detachment or deconditioning because they have to seek knowledge by objective means. As the history of scientific progress has shown, its knowledge is forever 'instrument conditioned', whether these instruments be our unaided senses or more refined mechanical and electronic devices. Further, its knowledge depends upon the interpretation given to the observed data as very clearly shown in the varied explanations given to the recent astronomical discovery of the Quasars.

It is because of this drawback that scientific theories are exploded almost every 25 years. They have no absolute validity but are only temporary resting places in the quest. There are other factors preventing the objective scientific approach from arriving at a conclusive and certain knowledge of the Reality. The

amount of data that we can acquire about this mysterious Universe around us from the surface of this puny planet of ours blanketed by a thick atmosphere is very limited. Even outer space satellite stations cannot help us much due to the interstellar dust of hydrogen and other elements.

Moreover, in the microscopic realm the very fact that our Universe is expanding with its periphery receding from us at speeds faster than the velocity of light prevents us from looking into space to distances beyond 8 billion light years. Microscopically, the 'Heisenberg Uncertainty Principle' in Quantum mechanics limits the precision of our sub-nuclear measurements.

Thus our observational horizon is limited both ways by the very structure of the Universe. Hence, objective attempts to arrive at a knowledge of the Real behind this world reported by our senses is as fleeting as the will-o'-the-wisp. It certainly has a pragmatic value in improving our physical welfare, but does not lead to Truth.

Search Inward

It is exactly because of this reason that the ancient sages of India turned their attention inward into the human personality, to understand the mystery of the Cosmos. Even here, the Occult knowledge acquired with the help of the higher facilities of the mind is again 'instrument-conditioned' and so useless for knowing the Truth.

So, after discovering that the mind is a flowing stream of thoughts, the Rishis tried to transcend it by annihilating the thoughts and their sources, the 'Vasanas', thus arriving at a knowledge that is 'instrument-free' or non-mediate. This knowledge, if at all it can be called by that term, is uninterrupted, undistorted by any medium, hence it alone can reveal the Real, the Truth.

Here knowing is Being, at-one-ment with the object of Knowledge and not a function. Here knowledge is object dependent (वस्तु तन्त्र) and not 'instrument dependent' (करण तन्त्र) as in the case of the empirical sciences.

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One of the chief drawbacks of Western Philosophy and Religion is the non-acceptance of this mode of direct knowing or Realisation. In the realm of philosophy the consequence was that in the West, philosophy has remained a mere specialisation finally reaching the present-day condition of utter despair in the school of Existentialism and utter collapse in the school of Linguistic Analysis when they condemn the whole of past 2000 years of Western philosophic endeavour as a mere verbal confusion due to lack of clarity about word meanings. In the realm of Religion all the mystics who confessed to the Truth of the abovementioned mode of immediate knowledge of the Divine have either been branded as heretics or forced to trim their utterances according to the dictates of the orthodox church.

From an observation of present-day trends it seems that only an acceptance of this mode of Direct

Realisation or Knowledge can save Western Philosophy from continuing to be a dry intellectual pastime with no reference to life and its challenges and the Religions from being spiritually bankrupt social organisations. This approach to Truth or Reality is not opposed to Western scientific tradition, but is actually an application of that spirit and methodology stretched to its utmost limit of depersonalisation in the laboratory of human personality.

It augurs well for the future of India and the world if the present day youth and intellectuals in our country who are fascinated by Western science and philosophy keep in mind that the contemplative life leading to Spiritual Realisation is a natural maturing of the spirit of scientific enquiry. If only this is understood we will be able to achieve a proper synthesis of science and spirituality which is absolutely necessary for the newly dawning era of the cosmic man.

UNDRESS AND EMBRACE!!

"Remember, dressed in armour, you cannot embrace another. Our inner personality is now within an armour of our own egocentric passions and prejudices. Undress and embrace!

"What you have heard all these days, if properly reflected and seriously contemplated upon, should provide you with a secret understanding of how to undress. Remove the armour and then embrace life.

"A true religion inspires our heads to burst with new ideas and ideals, our minds to gurggle out in fresh and healthy floods of love, and make our hands sweat and grow weary in good acts.

"Revise what you heard. Discuss it all among yourselves in small groups (Study Groups). Think independently, and learn to experience it all through meditation.

"The final field of testing perfection and spiritual unfoldment must be, for all seekers, in the very life around them. Cultivate spiritual values diligently, and live them with courage and heroism. Your Beauty of Life should declare the glow-Divine in your heart."

—Swami Chinmayananda

A PLAN TO TRAIN THE MIND

Swami Chinmayananda

In all religions of the world, we hear a lot about the necessity for the control of the mind. This seems to be the chorus in all the scriptures. Mind is its own thoughtflow. Just as "water flowing continuously in a given direction" is a river, so too thought-flow is the mind. Just as the continuous flow of gallons of waters gives us the magnitude of the river, thought flowing continuously from an individual towards the world-of-objects is the mind.

Naturally, as the character of the river is the character of its waters, so too, the mind is also conditioned by its own thoughts. If the water is clean, the river is clean. If the waters' flow is fast, the river is fast. The similarity is so complete that the same can be applied to the mind. The nature and behaviour of thought in an individual bosom at a given moment, must condition and define the type of mind the individual possesses at that time. Thus, if the thoughts are good, the mind is good. If the thoughts are agitated, the mind is agitated.

In short, in the makeup of an individual, we can say that "as the thought, so the mind; and, as the mind, so the man."

Therefore, in case a seeker is demanding a total transformation of his personality, and strives himself to become a god-man, it is necessary that he must tackle his mind and bring it under his control. To tame a river is to tame the flow of waters in it. Similarly, taming the mind constitutes a scheme with three definite programmes. We have to change (a) the quality, (b) the quantity and (c) the direction of the thought-flow in us in order to fulfil the total transformation of our present personality composition and structure. This is the secret of our inner resurrection.

Devotion Improves Quality

The quality of thoughts gushing in our mind will depend upon the type of objects that initiate or sustain the nature of thoughts within. Company of good books, noble men, dynamic aspiration, inspiring ideals, should necessarily change the colour of the thought-pattern entertained by the Sadhak in his bosom. In

short, by surrendering himself to the Lord of his heart, by unbroken remembrance of Him and His absolute virtues, supreme love, divine sense of justice, endless goodness, etc., the "quality of thought" in the devotee by association becomes improved. In a word, devotion to the Lord, Bhakti, is the means by which the quality of thoughts gets improved.

A river that is flooded and flowing brimful at a terrific velocity is not a phenomenon that can easily be controlled, directed or ordered. In front of the irresistible flood it will sweep down all the human efforts to arrest it. For doing any work, in trimming or taming the river, we will have to wait until the flood subsides. Similarly, the human mind will sweep down with its own flooded might all the individual's insignificant attempts at controlling or modifying it. The mind that is quietened alone is available for remoulding.

Ordinarily, in almost all of us, the mind is in a constant state of dangerous floods. Thoughts gurgle down, thundering and roaring in their sweep into the world-of-objects, feelings and ideas. This state of flood is contributed by three main streams which are the main sources of the river of thoughts. They are (a) shackling memories of the past (b) benumbing fears for the future and (c) the freezing anxieties with the present changes taking place around. The past, the future and the present are the eternal peaks from which gurgle forth regrets, fears and anxieties which cause the flood in the mind. To control the three sources will be the secret process by which the dimension, velocity, force and the sweep of the flood in the mind are controlled.

Dedicated Service

Selfless dedicated activities undertaken as an offering at the altar of our ideals, in a spirit of surrender to the Lord of our heart, is the only available method by which we can save our mind from these disastrous floods. When there is an ideal then at its altar, we can surrender all our regrets of the past, all our fears for the future and our anxieties in the present, and when we work in the world, in spirit of "dedication and surrender

to Narayana", the mind becomes peaceful and serene. And when this has become the habit of a Karma Yogi, the personality of the self-less worker becomes tamed enough for remoulding.

Thus, if the "quality of thoughts" is changed by following the Path of Devotion (Bhakti) and the "quantity of thoughts" is controlled by pursuing the Path of Dedicated Action (Karma Yoga), then the "direction of thoughts" is changed by the pursuit of Knowledge (Gyana Yoga). To lift ourselves from our abject identification with our body, mind and intellect, and to end our individuality concept of ourselves, that we are mere perceivers, feelers, and thinkers, we seek to redirect our thoughts in the quest of the Infinite Self that expresses Itself through these vehicles.

Extrovertedness of the mind brings to it agitations, chaos and the thoughts gather a momentum at once furious and ferocious, in front of which the individual is swept clean and floated down in the direction of devolution, sorrow and animalism.

The quest of the Source of all activities, the Presence of the Divinity in the bosom, is the changing of the direction of the thoughts, and in this state of introvertedness of the mind, the thoughts become quiet, peaceful and divinised.

From the above, a true seeker should not jump to the conclusion that these three processes are mutually excluding factors. Each is not separate from

the others. To every one of them, the other two are complementary. In fact, quality cannot be changed without consciously or unconsciously changing the quantity and the direction of the thought flow. In fact, one in whom the quantity of thoughts has diminished, both the quality and direction of his thoughts are also changed. And, unless the quality and quantity are modified, the direction of thought flow cannot be changed at all.

In short, the paths of Devotion (Bhakti), Action (Karma) and Knowledge (Gyana) are to be practised in synthesis, although each student may take one or the other of them as his main path, according to his subjective mental temperament. However, each intelligent student shall discover for himself that whatever be his main path, the other two cannot be totally eliminated from his programme of self-evolution.

Since this triple programme of changing the quality, quantity and direction is each so intrinsically interrelated with the other two, the accomplishment of one is at once the fulfilment of the other two.

To rise above our identifications with our limited mind and intellect by a conscious contemplative flight is the only method of awakening into Truth and reaching the Higher Consciousness. Until this Seat of Truth is entered into and lived in our own subjective experience, we cannot rise above the thralldom of matter which is the source of all our suffering today.

LAW OF KARMA

"The Law of Karma when correctly understood is the greatest force of vitality in Indian philosophy. It makes us the architects of our own future. We are not helpless pawns in the hands of a mighty tyrant—God, who, it is believed, has created us so weak and tearful to lead our lives of limitations and pains. If we are weak or sorrowful, it is all because of our own wilful past actions. In our ignorance, we in the past had pursued certain negative values of life, and like a Frankenstein, their fruits have come up now to give us the pattern of circumstances we are living today.

"Never mind. Take heart. By living rightly today the Divine values of love, kindness, tolerance, mercy, etc., we shall order a nobler pattern for our future. By careful self-policing, detect the wrong tendencies in us. Eliminate them through constant and wilful effort. Develop positivity and thus come to be the God of your own future life. Be a GOD!"

—Swami Chinmayananda

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THE SYMBOLISM OF THE MAHABHARATA

Shri A. Parthasarathy (Parthaji)

The celebrated sage, Vyasa, who compiled the Vedas, also gave the epic poem Mahabharata to the world. The Mahabharata is a divine work recounting great deeds of Godlike heroes of the Golden Age of India. Besides the main story there are several small, yet immortal anecdotes and endless surmises on theology, philosophy, natural sciences, law, politics, worldly and spiritual knowledge of life. The kernel of the Great Epic is the Bhagavad Geeta which establishes the existence of the highest Truth and prescribes different techniques to cognise it.

The important characters of this seemingly terrestrial drama and the events depicted therein have a deeper significance and a message for mankind which are of a far greater importance than the mere story on the mundane plane. The epic portrays before man his own lower self (*Jiva*) with all its terrestrial problems as well as his higher Self (Atman) with its transcendental glory. It tells the ways and means how to merge the little self with the greater Self, and thus bring about the all-embracing synthesis of man and God. All great works of Indian art and literature—be they the Mahabharata or the Ramayana or the images of Ganesha or Nataraja—are infused with the idea of penetrating behind the terrestrial realm to discover the transcendental Truth underlying them.

The central narrative describes the rivalry between two branches of a royal family, known as the Pandavas and the Kauravas. Their jealousies and quarrels lead finally to a fratricidal war which ends in an all but the complete extinction of that large family along with their allies and supporters.

Nara and Narayana

The Pandava hero, Arjuna, and the Yadava Chieftain, Krishna, are represented as incarnations of two sages 'Nara' and 'Narayana.' 'Nara' stands for man and 'Narayana' for the Supreme Being. Thus, the pair represents Man and God, i.e. the *Jivatma* and the *Paramatma*. Arjuna, fighting against the Kaurava army, is indicative of the efforts put in by the *Jivatma*, the lower self, the empirical ego, to conquer its desires

and passions, hate and greed, envy and malice and a host of other negative tendencies. This conquest is made possible only by the *jiva's* association with the Divine Self.

The homeland of this royal family was sacred and blissful (*Dharmakshetra*) as long as the Pandavas were reigning over it. No sooner did the blind king Dhritarashtra and his hundred wicked sons take over the kingdom, there was a complete change in policy from the spiritual to the secular, and the consequent fall in integrity of character culminated in the disastrous war of *Kurukshetra*. The king was blind by birth, but his queen denied to herself the use of her eyes by voluntarily tying a piece of cloth on her eyes, as a mark of faithfulness to her blind husband.

Man's Mind Is Divine

Like the *Dharmakshetra*, man's bosom is essentially divine and blissful because of the presence of the Supreme Self. However, the mind within, which is blind to the infinite stature of man, the pure consciousness, veils the Self and transforms his blissful bosom into a stormy field of strifes and struggles, of worries and anxieties. The intellect also, infatuated as it is with the mind, denies to itself the capacity to rise to spiritual heights and apprehend the pure Self.

The mind and intellect are constituted of thoughts. The hundred wicked sons of Dhritarashtra, the Kauravas, represent the vicious and ignoble thoughts and emotions like lust, greed, hatred, anger, envy, pride, vanity etc. The five Pandavas stand for the virtuous and noble thoughts and emotions like love, kindness, sympathy, charity, etc. The evil propensities in man always generally outnumber his noble propensities. The civil war of *Kurukshetra* hints at the psychological conflict between these two motive forces of the human personality — the negative and the positive types of thoughts. In short, it points to the eternal war between the higher-nature and the lower-nature of man.

It is interesting to note that Pandavas, though lesser in number, ultimately established their victory

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over the mightier force of the Kauravas. The Pandavas, however, owed their victory to the personal guidance of Lord Krishna. On the battle field, when Arjuna collapsed in a hysterical coma and laid down his bow and arrows, the Lord administered the great message of the Geeta, in the chariot driven between the two armies, and revived and recharged the Pandava prince with a higher vision, with the result that he fought the battle heroically, and emerged out winning victory for the spiritual and permanent values of our culture.

Goal of Evolution

This has a deep allegorical significance. The Goal of evolution is beyond the good and the bad. As long as man is emotionally good, i.e. his actions are prompted by his good and noble emotions rather than by his intellectual discrimination, he gathers good *vasanas* called *punya*; conversely, when prompted by bad and ignoble emotions, man resorts to bad actions, and he gathers bad *vasanas* called *papa*.

A spiritual seeker must traverse a path beyond both the *punya* and the *papa*, i.e. he must get rid of his *vasanas*, both good and bad. Then he can achieve when he ceases to act emotionally and uses his discriminative intellect to perform his obligatory duties with dedication to a higher altar. This way, rising above his emotions and desire-ridden activities, he becomes qualified to listen to and benefit from the vedantic knowledge. Arjuna standing in between the two armies and listening to Krishna's gospel is indicative of this subtle truth governing the evolution of man.

One of the greatest metaphors known in spiritual literature is that of the war chariot in which Krishna is the charioteer and Arjuna is the rider. The metaphor is taken from the Kathopanishad. The chariot and the five horses represent the human body and its five sense organs. The reins stand for the mind and the charioteer for the intellect. The rider is the individual (*jiva*) or the ego in man. When the charioteer is asleep, the reins loosen and the uncontrolled horses run helter-skelter, which results in the destruction of both the chariot and

the rider. So too, when man's intellect is not alert, the mind loses control over the senses, which leads the individual to disaster. The chariot well held by the charioteer, therefore, represents a self-controlled man, who alone can understand and derive the benefit of spiritual instructions.

Self Is Source of All Activities

The Self in man, represented by Krishna, is the supreme source of all activities—be they noble or ignoble. It acts as a silent witness of the play of the body, the mind and the intellect. This idea is well brought out in the Udyogaparva, by Duryodhana and Arjuna sitting on either side of Krishna who was asleep, waiting to advance their claims for help in the impending war, each hoping to secure Krishna's help exclusively for himself. Krishna wakes up and satisfies both the parties by giving his armies to Duryodhana and his personal service, unarmed, to Arjuna. In the metaphysical plane, this episode conveys that the *Daivi* (noble) and the *Asuri* (ignoble) forces, symbolized by Arjuna and Duryodhana, both derive their power from the same primeval source which, by itself, has no activity (sleeping Krishna) to its credit or its discredit. In other words, the Consciousness or the *Atman* is the substratum from which all activities, good or evil, emanate, but Itself remains pure and uncontaminated by any of such activities.

The Mahabharata, therefore, is not a mere story of a war fought between two armies. It pictures an everlasting cosmic drama, wherein men and women are actors and actresses taking sides in the conflict between right and wrong, between good and evil, between justice and injustice, and playing their own appointed parts. However, the sum and substance of the epic is that man's real friend and his real enemy are both within him, not outside. They are his higher evolutionary tendency and his insatiable desire for sense-gratification. The Lord advises man to fight and conquer this great enemy of his and thus regain his lost glory, the pure Self — the Krishna — Consciousness within.

* * * *

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THE FOUR-FOLD ENDS—AN ANALYSIS

Compiled from the talks of H. H. Swami Dayananda

by Swami Hamsananda, Sandeepany Sadhanalaya

There are four-fold objectives, *Purusharthas*, that can be achieved by human effort. They are Artha, Kama, Dharma and Moksha.

Artha is security, pursued for acquisition in its many varieties, such as power, fame, wealth, shelter and so on. Man, realising that life is basically insecure, confirms his own mental insecurity in his quest for safeguards against the uncertainties of tomorrow. The same tendency may also be observed in the animal kingdom; a dog buries his extra bone, and the squirrel hoards his nuts—all to avoid the ravages of the future.

Kama is the urge in pursuit of pleasures acquired by the fulfilment of desires through the medium of the sensory faculties. In this respect, the animals are similar to man, for both of them pursue the gratification of their respective biological and physiological urges.

The similarity of pursuit in the spheres of security and pleasures on the part of man and the animals is derived from the fact that both are victims of the natural uncultivated urge to happiness. This urge expresses in a two-fold manner, positively and negatively, in the pursuits called *pravritti* and *nivritti*—that is moving towards the desired and shunning away from the disliked. For instance, a cow will go towards a man holding a bunch of grass, but will retreat if a stick is brandished. Man also acts in the same way when invited with sweet words and smiles, and when threatened with a sword. There is a definite similarity between the actions of both of them. An inference has been drawn based upon their past experience, and a course of action accordingly undertaken. There is no reason, therefore, to consider man as superior to an animal in his pursuit of pleasure and security.

The objects that are courted or avoided vary according to the circumstances connoted by time, place, cultural values, age and stage of life of the individual, etc. But there is one constant and unvarying undercurrent of desire for happiness that constitutes the

real motive for all activity. Yet, in this sphere of activities man and animal differ in a distinct manner.

An animal has its 'seasons' and 'limits' for the gratification of its biological and physiological urges; it has also an instinctive understanding of what is 'good' and 'not-good' in this quest. In regard to acquisition, the animal has a definite limit which it will never transgress. Therefore, it may be said to live in accordance with its instinct-patterns which act as a natural and spontaneous control in all its activities. The dogs have their 'mating seasons'; the sheep never eat poisonous plants; and the squirrel hoards only enough nuts to last it through the period of hibernation. Unfortunately, this is not the case with man. He has instincts like the animals, and also the power of reason (*viveka*) because of which he has the freedom of choice. Where the animal naturally draws a limit, man can choose to transgress all bounds. Therefore, we observe in human society that all its members pursue an unending quest for pleasure and security without a second thought on the ethics of behaviour. Reason is never exercised in the control of instinct; this leads to a continual abuse of it by the individual and the society.

Need for Dharma

Spontaneity of the animal kingdom is the sole reason for our considering them to be part of nature. The animal always fits naturally into the wonderful harmony of life. But, is man ever considered to be part of such a harmony? No. His expression and projection into the world always tends to be discordant, for he has the potentiality of deliberation in regard to his actions, which distinguishes him from the animals. In this area he outruns all boundaries. Hence the need for the third *purushartha*—Dharma.

Dharma is a code of legitimacy. Animals are not in need of such a code, for they cannot be other than what they are. Man being possessed with reason can act as he wishes; therefore, a code to govern the legitimacy of his pursuits is imperative and essential.

The purpose of Dharma is only to ensure the harmonious functioning of society. Dharma is an ethical code. As with all systems of ethics it is based on the universal principle that all individuals wish to live happily. If the happiness of the other members of society is forgotten in the hectic pursuit of one's own selfish ends, then Adharma will result. Adharma may be considered as that which causes pain, sorrow and strife in the society, whereas Dharma is that which brings about peace and happiness. It is therefore considered that Dharma is a worthwhile end, a *puru-shartha*, and has relevance in his pursuit of happiness.

Vedas

Dharma was originally revealed in the Vedas. The Vedas are *Sabda Pramana*, a valid means of Knowledge, a testimony regarding matters that are super-sensuous. The Knowledge embodied therein is ancient, but perennially valid; it is described as the 'instruction manual' of the Creation, and like the Creation is *anadi*—beginningless. It is the unique source book which reveals knowledge which cannot be known through the use of perception or ratiocination, and therefore its edicts are not subject to intellectual question but must either be accepted or rejected. Like eyes are the means of knowledge for sights; so are the Vedas the sole means of knowledge to know the super-sensuous.

Man being unable to determine 'good' and the 'bad' by himself, he must resort to the Veda, wherein the ideal morality for a peaceful and happy life stands revealed. It decrees the limits of legitimacy for the pursuit of pleasures and security. Also it reveals the existence of a 'field of happiness' called Heaven which can be achieved by the performance of 'good' actions, as well as the existence of a 'field of sorrow' called Hell which will result by the performance of bad actions. Good actions produce 'Punya' which is the currency of heavenly enjoyment. Both 'fields of experience' are only obtainable after death and therefore it is impossible either to prove or disprove the truth of the Vedic revelations of Dharma.

The Veda, besides thus decreeing the code of legitimacy with regard to worldly activity, reveals, as well, a novel and seemingly unconnected means for the achievement of *Artha* and *Kama*. This means is the *Yagna* or Sacrifice. Therefore, by the performance of rituals also, the ends desired by man here and hereafter, may be achieved. The actions revealed by the

Vedas may be classified into the following four categories:—

- I Nitya and Naimittika Karmas. That is, daily and occasional obligatory duties.
- II Nishiddha Karmas i.e. forbidden acts.
- III Prayaschitta Karmas: Ritualistic actions that can be performed to avoid the bad results of previous actions.
- IV Kamya Karmas: Ritualistic actions that can be performed for the fulfilment of desires here and hereafter.

The pursuit to gain pleasures and security is the attempt to satisfy the one desire that is common to all people, the uncultivated desire for permanent happiness. Even the achievement of a short moment of happiness is a very difficult and precarious affair, for it is dependent upon the concurrence of three factors:

- I The object to be enjoyed
- II The organ, the means of enjoyment
- III The mood to enjoy.

Once the desired object has been obtained, the one who is to enjoy it must possess a bright, capable sensory facility, as also the attitude to enjoy. These factors being of an impermanent nature, make the accomplishment of even a single moment of pleasure a difficult task. Therefore, the Veda has revealed the 'field of happiness' called Heaven where it is said all the three factors, namely, the object, the instrument and the mood will always be concurrent. That 'field of happiness' will be achieved after death if Dharma and ritualistic actions are performed here in this world. Again, it is further revealed that the 'fields of experience', once they have been attained, are not permanent, but are dependent upon the amount of currency, (*Punya* or *Papa*) that was earned here. When that currency has been exhausted in enjoyment, the *Jiva* will again return to this world to accumulate new resources.

Thus it is seen that the enjoyments here and hereafter in the various 'fields of experience' are all impermanent. The achievements of *Artha*, *Kama* and *Dharma* are all impermanent because they are born of action. All actions are limited, for they are conditioned by time and effort; therefore, their results will be of the same nature. The fruits of action are classified into four varieties, viz. Reaching, Purification, Creation and Modification.

Any result of action can be classified under one of these four results—there is no fifth variety. Previously, a thing or a condition was not; now it is; later it shall not be—this is the transient nature of the results of all action. Because it is originated, it will also be destroyed.

Moksha

Now, it may be asked that if the results of action are impermanent, can the achievements of Artha, Kama, and Dharma be real? No. They are only like borrowed goods which must be returned. An accomplishment must be that which is never lost at any time. Therefore, in the opinion of the wise, Artha, Kama and Dharma are not Purusharthas, worthwhile objectives, for they are transient in nature. The only achievement worthwhile is the permanent one that will not be destroyed. Such an achievement must necessarily be of a very strange nature, for it cannot be the result of any action. It must be unproduced. Such a goal is Moksha.

Moksha is liberation, or release from whatever may be considered as bondage. Bondage is only a sense, a notion.

Once a liar told a man whose son was staying in another place that the son had been killed, although in truth he was still alive. The father believed him and was grieved. If the son had really died, and the father had not known of it, he would have felt no grief. Why? Because bondage is only in man's thinking mind; as you think, so you are.

Man's situation is like that of the cows in the story of the lost ropes. A *sishya*, whose job it was to tend the cows, brought them to the ashram at evening time after grazing them in the pastures all day long. But he found that the ropes that were used to tether the cows had been stolen. He went to the Guru, informed him of the theft and asked him as to what he should do to secure the cows. The Guru told him to go and make all the usual actions as if the cows were being tied and then simply leave them for the night. The student, doubting the wisdom of the advice, reluctantly did as he was told. Upon arising the next morning, he went to the cow shed expecting that all the cows would have wandered off during the night; but to his amazement all were there. When he tried to drive them out of the shed none would move from its place. Again he went and reported the matter to the Guru. The Guru asked him if he had untied the cows,

to which the *sishya* replied that he had never tied them in the first place. The Guru then asked him if he had carried out his instructions of pretending to tie the cows; the *sishya* said that he had. "Well, in that case you must now go and pretend to untie them." And so, at the command of the Guru, he again went to the shed, and there pretended to untie each cow. And as he did so, each one danced merrily out to the pastures. Like the cows who had the notion that they had been tied with ropes, so man has the notion that he is bound; but that bondage and consequent freedom are really only an appearance, a mental state.

This is also shown by our experience of sleep where the binding mind is absent, for in that state none struggles for freedom from bondage, as all the notions have been 'blacked-out' in the experience of that homogeneous ocean of ignorance.

Bondage is not physical; if it were, re-arrangement of the environment would solve the problem. But we find that whatever variations of environment are effected, man retains his sense of bondage. Four walls don't make a prison for the one whose mind is free; it can only be a prison for those who look upon it to be so.

The release from such notions of the mind can only be achieved through a knowledge of the truth that is free from all error.

As was seen, the pursuit of the three other so-called Purusharthas was motivated by the uncultivated natural urge to be happy, that permanent happiness can only be gained in freedom from all forms of limitation. This desire is uniformly experienced by everyone. Any desire can only be for that which is known, and the unknown can never be desired. Therefore, we must conclude that the state of freedom from bondage is already known to us, or else it would never be desired for.

Again the desire for freedom from limitations is not for the achievement of any form of objective freedom, but is the desire to be a 'free being'. Therefore, it is myself that is desired, which must already be that 'free being'. I desire the 'free I' already being the 'free I', and knowing that I am the 'free I'. Consequently I am the known 'free being' that was never bound. Why then is freedom so diligently sought after?

Here is the crux of the human predicament. It is because you already know, and yet don't know that you are the sought.

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This is the condition that must necessarily prevail for one to become a 'seeker' of freedom. For if it were known, it would not be sought; if it were unknown, again it would not be sought. This condition is analogous to the problem of seeing a snake where there is truly a rope:

If the rope is seen there is no problem.

If the rope is not seen there is no problem.

If the rope is seen, and yet not seen then there is a snake problem.

The self is experienced in sleep as a 'free being', whereas in the waking state it is imagined to be bound to the body with all its allied limitations. Every night, tasting the infinite in sleep, it is impossible to remain satisfied with the petty gratifications. All other experiences fall short of that nightly dip into the limitless, and all worldly activities are the misdirected attempts to get back that 'free being' that already dwells.

A notion rules the domain of the 'free being'. How to remove that notion and 'achieve' release from bondage? How to gain Moksha?

Moksha is the profit that is entirely different from all others. All other gains are the product of action, they are created in time and therefore will also be lost in time. Moksha is the one accomplishment that is a permanent gain, and to be of a permanent nature it must necessarily be unproduced. If it is the unproduced it must either be impossible or already attained—but unknown. As man is choicelessly attempting to fulfil his natural urge to freedom, it must find its culmination in freedom, for the natural is never without a purpose; it cannot be impossible of accomplishment. Therefore, Moksha can only be the already attained—but unknown. It is the uncreated achievement of that which was already achieved, and consequently the only way to gain Moksha is by the knowledge of the truth that we are that 'free being'.

If knowledge is necessary there must be a 'means of Knowledge'. What is the 'means of Knowledge' for Moksha?

It is the Veda.

But in our enquiry we have already seen that the Veda is the knowledge of 'means' and 'ends' by which

man may legitimately fulfil his desires for pleasures and security—that all gains achieved by following its dictums are impermanent for they are all born of action. Therefore is the Veda of absolutely no value to those who are desirous of freedom?

This is not the case. For, the Veda has two sections, the first of which is the Karma Kanda, the section inculcating actions. This we accept is valueless to the Mumukshu—he who desires Moksha. But the second section called the Jnana Kanda, or Vedanta—the last chapter of the Veda—embodies the knowledge that is Moksha. It may be asked, why are both subjects which are so obviously different, dealt with in the same book?

That is because both are Sabda Pramana, that is words as a unique means of knowledge about their respective subjects.

In the Jnana Kanda the knowledge, unlike the rest of the Veda where the knowledge is of 'means' that must be put into practice to achieve the 'ends', is an 'end' in itself. It is the same type of knowledge that was gained by the 'Tenth Man' in the famous old story. Seeking himself, he sought—everywhere until someone was kind enough to tell him that he was the sought—the tenth. The sought was already accomplished by the seeker. Therefore that is the uncreated achievement of the already achieved. The knowledge of the Vedanta is the knowledge of the nature of the seeker himself; it is the bridge across ignorance to know that the Self is the 'free being' that was always sought. It is the 'end' in itself, which is not theory, nor need it be practised, but is simply the truth of being.

The problem of release from bondage is one of error and Knowledge. If it is understood that release is only possible through the destruction of Self-ignorance, then an enquiry must be pursued to find the valid means of true Knowledge—the Pramana. Therefore, as strange as it may seem, man's problem—the fulfilment of the choiceless urge to permanent happiness—is not one of action, but is purely Epistemological.●●●

DYNAMIC LIVING

Swami Chinmayananda

The most tragic waste in the world is the dissipation of man's mental energies which are so vital and precious. It is tragic because this wastage is never detected by the community, nor are individuals conscious of this sad drain of their own personality-vitality.

Apart from the impulsive thoughts and acts in an immoral and unethical life which erode one's mental vigour, there are other false ways-of-life which mirror the quantum of man's inner dynamism.

Generally, all the activities of life which are prompted by selfishness and greed, by desire and passion, bring about mental exhaustion. The day we realise through self-analysis that worry and resentment stamp a cruelly destructive and disintegrating influence upon our own inner personality, we shall feel an irresistible urgency to eliminate them. Indeed, man sinks into a morass of impotency only due to his own ignorance, and the pity is he seems unaware, all the time, of the ruin that is engulfing him.

Of the many channels through which our mental energies are dissipated, the maximum wastage pours out through the constant, ever-dripping leakage—the gaping holes created by worry, anxiety, tension and excitement. These never-ceasing trickles of our measured life-forces are the thieves of our strength and joy. Exile the robbers! Conserve our energies!—by an intelligent reorganisation of our mental attitude towards action.

It is the “ego-sense” in us, the Hindu scriptures say, which is the source of all these streams of mental drain. This ego, or individuality, is but a bundle of memories of the *past*, anxieties for the *future* and excitement in the *present*. When this ego is surrendered at the altar of an ideal, religious or secular, the outlet of flowing dissipation will be halted, and within the individual a more dynamic expression of life arises, harmonising his life-in-the-world existence. When once our mind has been caught into the inspiration of an ideal, we discover a new expansion of unshakable poise, an enchanting balance and a calm self-control, for we have surrendered our total personality in devotion and reverence to that which we

adore. In this attitude lies the secret of making our life more efficient, and our actions more productive to the community and to ourselves.

Thus, when once we block and seal off the fountainhead, we find within us, as time passes on, the depleting channels of drain have become towers of strength, columns of courage and powerful pillars of dynamism. But this new vitality-wealth can now and then run loose in self-destructive directions unless our fresh, creative aspirations carefully release the conserved energies. For this we need to produce new plans, conceive new schemes and draw-up fresh programmes of work. For unless we guide our mounting energies into new fields of endeavour, the old, dirty tendencies might rise up. . . . They must be intelligently removed! Substitute them with creative thought-patterns expressed in the sacred books, exemplified by our past mighty men of tradition and mirrored in the lives of successful, noble ones among us.

Danger of Relapse

It is a fact that the brute force of a cultivated will power is not always sufficient to stem the tide of our passionate tendencies. In one challenging moment we may find ourselves drifting away irresistibly into our old habits of thinking and acting. And not too rarely we even detect our misconduct too late!—but, by then we would have committed ourselves to the foul urges within us, insulting our own clear understanding and firm determination.

Therefore *we must* learn to redeem our lower tendencies with emotions and feelings of a higher order. Cultivate *we must*, the habits of mental peace, cheerfulness, fearlessness and a general sense of contentment. When these have taken root in us, we shall find desirable habits displacing the old dissipating tendencies of anger, worry, fear and the sense of perpetual discontent.

Let us regularly open our head and heart to the enduring perfections and noble thoughts as preached

and lived by the wise noble seers of old. Such a consistent exposure can strengthen and purify our character. By repression of false tendencies we can never come out of their clutches; substitution of healthy ideas alone is the way to grow in our character-girth and personality-height dimension.

The best and easiest method of achieving this goal is to steadily study the scriptures, be faithful, sincere and ardent in our daily prayers, constantly tend the garden of our own behaviour—both mental and physical—and be loyal to our vow of systematic meditation each day. In short, let us try, achieve and be inspired by our mind's ability to remain undaunted in an exalted attitude of divine purity and peace.

Such a total transformation is to be achieved within ourselves if we are to really become faithful and useful workers of the Mission. Others who come near us will be moved to intelligently analyse and study us. Our work amidst them is for their welfare and general inner progress. If they detect weaknesses or irregularities in us, they will get repelled. Hence the clamour urgently calls to each of us: "*develop noble qualities; live them spontaneously in your daily life.*"

Let us consciously be aware that a world, not too sympathetic, is silently judging our mental and physical behaviour. Nothing escapes them. Nor should it! Our accidental, thoughtless or even conscious act or word has consequence, and it can, for those who are watching, provide a disgruntled handle with which to spank us. We who speak of goodness and preach religious values—Beware! Every word we utter, every expression on our face, every movement of our body, every mannerism, every habit, is being carefully noted, though more often it is misinterpreted rather than sympathetically understood, overlooked and ignored. All these build up the total impression which we make upon the minds of others in society. Their approval is our passport to the field of our work. Thus *we must* be very diligent in cultivating the best habits, manners, moods, all of which go into the moulding of an impressive personality *We must.*

Silent Impulses

Persuasively, every man influences the sphere around him and others react to these silent impulses. When an individual is educated and culturally developed, his

influence is more forceful and irresistible. As Mission members we are cultivating the highest perfections in ourselves and, naturally, as workers in the spiritual field, we grow to exert an inescapable effect upon our society. Therefore, make the most of yourself at all times. This is a sacred responsibility upon every *Seeker-Sevak* who is serving humanity as an expression of his service to the Lord.

A life that is consecrated should be exemplary. It is the virtuous life of a *sevak* or *sevika* which brings assurance and upliftment to the world by its truthful conviction. In fact, the world is never lifted to *new* heights of moral or spiritual stature except by the noble life of the prophets and seers which they lived as an example for all humanity.

Merely to preach noble ideas is to strive to bring perfection into the realm of imperfection. When this is accomplished it is unavoidable that we will be making compromises with the ideal we are striving to storm and conquer.

To live the ideal here on this earth, amid the screaming tensions of sobs and tears, of passions and pains, of selfishness and lust, greed and covetousness, is to lift the generation to a point nearer that zenith. Generally the masses understand more through their eyes than through their ears.

Let us each take our lofty place in the world, realising that our chaste and honest life will always inspire other men also to pursue and achieve a great and worthy purpose in their life. It shall be our privilege to expend our inner purity and other discipline for the advancement of the community towards an ampler peace, security and goodness! Thus, by redeeming ourselves from our own paltry weaknesses and by gathering a richer harvest of divine benevolence, our very life is winningly widening the circle of irresistible influence upon the hearts of all others around us working in their own particular fields.

Self-Improvement

Self-improvement is the secret of reaching into others around us. He who reigns supreme as Master of himself alone becomes the Servant of Light unto others. And only he can profitably serve the society of his age, while the beauty of his life will continue to inspire the ages to come. To *live* this *ideal*, *we must* *We Must!*

Facing the World

In the thick of life, in the work-a-day world, we are ever called upon to face problems, and in these days of acute competition, every moment raises a new challenge to be solved by us. A smart young man has to pour out his best at all times in order to build his life, and later on to maintain the very life that has been built by him. Both these need constant expenditure of his mental resources and of drawing upon his intellectual stamina. This can be exhausting and weakening unless we regularly replenish the brain-drain and refill the mental wastage.

Among the wondrous phenomena of this universe, the human system, which is self-repairing, appears to be a most unique machine. Give rest to the body, it will correct itself; hence *naturopaths* recommend long rest and fasting. There is no disease that the body cannot throw out by this direct method. Similarly, by giving "rest" to the mind-intellect-equipment, it will revive itself; hence *spirito-paths* (sages) recommend long rest and meditation. There is no illness that the mind cannot shake off by this subtle process.

For a few, but sweet moments, cheerfully and joyously learn to halt the mind from all its wanderings in the usual realms of objects, emotions and thoughts. Taste the hush of a conscious Inner-Quiet. Under such balmy quiet, the lacerated mind recovers and refills itself with a strange light and a new power. In quietude our mind can bring forth for us ideas, solutions, remedies; original thoughts and endless creative ideas. Thus rendered whole and, therefore, enriched and anointed with silence divine, let our mind every day stride forth to serve and to slave for the world—which is nothing but our own Lord seen in the present plane of our consciousness.

At such moments of inner tranquility, the mind can reach out to thoughts profound, which are ordinarily too high for us to grasp or to tame into our personal understanding. When we are still and our mind is quiet, then alone the infinite resources of the Total-Mind will flow down to flood our within. When our movements are for world-service and not for personal gains, these ideas and plans thus "heard" or "seen" in moments of our meditations, can be totally relied upon and confidently undertaken, and in their working out, we shall watch our life gathering

a larger significance for ourselves and for others through us.

To some temperaments, morning hours are the best for meditation, while for others, due to the very programme of their life's duties, late evenings are most suitable. For some of us, perhaps, we are more creative and original thinkers in the early hours of dawn, and some others among us may feel calm and good in mind, perhaps, at dusk. I have known some who prefer moon-lit nights for their meditation—some also consider caves to be better! To others, out in the field under the open sky seems to be the most conducive place to meditate! In fact, these external factors of time and place have really nothing to do with the practice of meditation—but students in their initial attempts receive a false psychological help from these factors. The *sastras*, too, encourage them. Soon the seeker will come to realise that these prejudices and taboos of his earlier days were but his own idle phobia.

After discovering, through trial-and-error method the exact hour and precise place where each one of us can most easily and effectively compose ourselves, let us systematically pursue this significant practice of "listening to the silence of the mind" or "hearing the dynamic hush of the silent bosom". Let us rest therein peacefully—for ten to fifteen minutes—let us learn to relax and retire from all our worries and fears, anxieties and lusts, passions and pains. Let us persuade ourselves to be as relaxed, happy, confident and gay as an innocent child playing at the feet of its mother.

One who is thus giving himself up to a whole-some sense of complete relaxation not only of the body but also of the mind-intellect-equipment, can experience a kind of blissful transportation into a state of joy and fullness. Through conscious self-inspection, part-by-part, limb-by-limb, of the body, let us see that every muscle is relaxed, and all tensions released: neck, shoulders, chest, abdomen, side-muscles; back-muscles, upper-arm, lower-arm, thigh-muscles, calf-muscles, feet and toes. Let us send our conscious mind into all these areas—pause at each point to watch them one-by-one, relax more - - and - - - more!.....*We must!*

Undisturbed Concentration

From a relaxed muscle or limb, consciousness to an extent drains away. When the body is fully relaxed,

consciousness has retreated from the body and is localised more intensively in our mind-and-intellect arena.

These are moments of undisturbed concentration which we can profitably employ for negation of our weaknesses and assertion of the opposite good virtue or mental tendency that is equally, but yet dormant, within us. These relaxed moments of the mind are very receptive periods when its entire nature can be recast—it is the most plastic condition of our inner nature when we can remould it into any shape we wish it to be. The ugly contortions of the mind in us can be smoothed into beauty of curves and flow of form during these subtler moments of creative pause—moments of total physical relaxation.

By an intelligent process of weeding and re-cultivating, we can lay out a garden of fragrant flowers where today we have in us a jungle of thistles and poisonous weeds, infested with reptiles and horrid insects armed with their stings and bites!! A noble and purified heart expresses character and strength—as in the words of the immortal poet Shakespeare: “What stronger breast-plate than a heart untainted”.

We must cultivate such a staunch and large character that can yield to us every moment of our strife the inexhaustible stamina to face the challenges and the calm repose of the heart that can feed us with

unbroken inspiration and unbending courage to live them.

Let us be virtuous in thought and pure in word.
... *We Must.*

Let us discard jealousy from our heart. Lovingly.
... *We Must.*

Let us discipline all our physical contacts. Determinedly. ... *We Must.*

Let us regulate our emotional transactions. Vigilantly. ... *We Must.*

Let us systematise our intellectual evaluation of things and beings, of circumstances and happenings that we may identify the *means* and the *end* by our own glorious life and its fulfilment. ... *We Must.*

Thus may we not, by careless words and actions, bring discord and unrest to the heart of anyone. May our life be dignified and noble, serene in its melody—vibrant in its rhythm. May it glow with patience and usefulness, an inspiration to *ourselves* and to the world.

Through *Faith* in Him, we reach that *Faith* in us
... What can stop us ?. ... That *Faith* is ours. ...
LIVE IT. ... WE MUST!



PATH TO PERFECTION

There is a triple-forked process which binds humanity to the lower realms of discord and unhappiness. These three knots are constituted of (a) ignorance (b) desire and (c) action.

Man is ignorant of his own All-Perfect nature. Because of his ignorance of his real spiritual identity, he feels himself imperfect. The revolt against this sense of imperfection manifests itself as desires. Desires erupt to throw out the scorching lava of thought currents. When a desire gets fully established in the mind, in the onward flow of thoughts, generated by it, the very desire in self-expression manifests as our actions in the outer world.

The grossness or divinity of an individual's actions express themselves in the quality and nature of their desires, which, in their turn, advertise the degree and depth of his ignorance. The attempt of religion is to eliminate ignorance through spiritual practices.

Rishis advise all seekers first of all to purify, control and regulate the texture of their actions. When actions are thus controlled and purified, thoughts get themselves purified. Pure thoughts compel pure desires. These efforts ultimately lead to the end of ignorance, Avidya, and the process of evolution reaches its last destination—Perfection.

—Swami Chinmayananda

CALIFORNIA STUDY GROUPS

Leo S. Graves and Nalini Browning

The California Study Groups began when in 1964 Swamiji was invited to the U.S. for the first time and talks were organized by Mrs. Solang Berg and Evelyn Vrant of San Francisco. Two years later three devotees were brought together by Swamiji to live and work in Napa. The handling of the Chinmaya books was assigned to Napa and we were told by Swamiji that Napa was to serve as a headquarters for book distribution throughout the United States and Canada.

The following year, 1967, invitations were presented to Swamiji and we were overjoyed to have our invitations accepted. At the end of the Yagnas, Swamiji introduced the Lesson Course for foreign students. Some of us began the study of the lessons.

Much of the interest and the book sales which had begun to grow, dropped off in the next five years of Swamiji's illness. Taking care of book sale was the major activity of the Napa group at that time and also the San Francisco and Napa groups served as instruments for keeping devotees from other areas in touch with each other and with the activities of Swamiji and the Mission in India. Incompetent as we felt at the time, we did hold meetings at the homes of some devotees to study together and listen to the tapes of previous lectures.

During the years of Swamiji's absence many of us who were just beginning our studies felt a need for re-enforcing and adding to the knowledge which we received from Swamiji's brief visits. We attempted to fill this need by listening to the continual stream of Swamis coming from India to San Francisco, always comparing what we had heard from Swamiji with what we were hearing. We found that the Basic Truth was the same, but that the Vedanta as expounded by Swamiji was the simplest and most direct path for us, and one which we could follow without any reservations. This period proved to be most valuable because it served to re-enforce our faith and belief in Swamiji as a great teacher and in the wisdom which he tries so hard to convey.

Many times during his illness we wondered whether or not we would ever see our beloved teacher

again and in truth, we really doubted it. If at all he did return we imagined that he would be greatly changed. We could hardly believe it when we heard that after five long years Swamiji was coming back to us and we were overjoyed to find him as full of life, love and enthusiasm as he had been before.

During this visit Swamiji pointed out to us the failings in our Study Groups. The meetings became more dynamic, real and applicable to our lives. It is encouraging to note the progress which is made by students in a few short months. The reason for this rapid progress can be attributed to the precise presentation of the lessons and the books which systematically builds up the knowledge so that the student can learn to apply it in his daily life.

We took full advantage of Swamiji and may have even overloaded him with work in order to provide exposure in some of the other areas which we found to be starved for spiritual knowledge.

In the summer of 1973, Swamiji returned to us once more and his visit was met with overwhelming enthusiasm everywhere he went. He began his California talks with a Yagna in San Francisco, then went to Fresno, Napa and Santa Rosa and concluded the California talks with the first All California Spiritual Camp at California State College, Sonoma. For 11 days students were uplifted as they seriously studied and drank in the wisdom which Swamiji freely poured out to them from 5-30 a.m. until 10 p.m. each day. It was a rare experience of learning and devotion never to be forgotten by anyone who attended.

In preparation for this visit, 2,500 copies of the Gyana Yagna 1973 Souvenir was printed for free distribution at all of the various locations where Swamiji was scheduled to speak.

Many new Study Groups have sprung up, some of them being offered as college courses. The books which are now in great demand are also being distributed through a wholesale distributor. He is very enthusiastic about them and is doing an excellent job of selling them. As a result we are having to keep

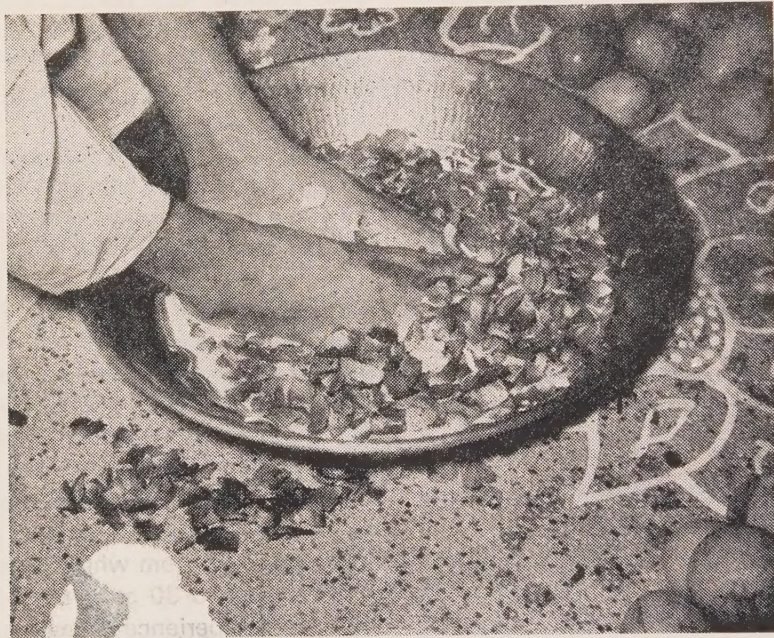
a large stock of books on hand at all times. The work which began with only a few occasional book orders has now swelled into a job which demands that a portion of every day be spent filling orders, keeping records and answering correspondence which comes in daily from all over the country.

The need to separate the Chinmaya book operations from the Study Groups became apparent. Chinmaya Books U.S.A. was formed as an organization of volunteers solely devoted to the handling and distribution of the books and records.

With Swamiji's help and guidance, the Chinmaya Family Press, a print shop in Napa, is in the process of

opening momentarily. Not only will this take care of the printing, needs of the Chinmaya Family in the United States but we anticipate the probability of publishing Western editions of Swamiji's books.

Because of the close proximity of the California groups they have always worked together as one family. All of the Seva has provided us with a field for spiritual growth as individuals and for applying the values that we have absorbed from Swamiji, his books, and the Lesson Course. We feel extremely blessed to have been given this opportunity to grow and serve such a noble cause and also to receive from the ocean of kindness, love and wisdom gushing forth from our beloved Chinmaya. □ □ □



The Editor deeply regrets the omission of numerous writeups and photographs received from various Mission centres in this volume owing to the high cost of blockmaking and printing.

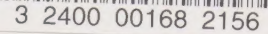
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DEDICATED ACTION

Time and actions, dedicated at the altar of the Lord, do not leave their foot-prints of past memories to tie down the individual to brood, to worry, to vegetate. Time hangs on for those who act with motives to satiate their selfish passions, to fulfil their ego-centric desires. And the actions done with selfish ends throw the tar of their impressions on the slabs of memories, and thus char the beauty and mar the peace of the self.

Memories breed desires, desires create agitations, agitations express themselves in frantic activities. Never a man of selfishness is quiet; he is bound by time. Now he regrets for what he has done and failed to do in the past, now he is worried over the things that he wants to do in the future. Alas, how unwittingly the sacred NOW is frittered away in his meaningless wandering in the front and back courtyards of time!

The secret vein of energy that runs in every one of us is struck, not through pills and elixirs, but through dedicated actions. Selfish actions drain our energy. Actions dedicated unto the feet of the Lord, or for the matter of that, unto any higher cause, generate energy and ginger up enthusiasm in man.

Hari Om Tat Sat

Swami Chinmayananda

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